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THE GIFT OF HIS CHILDREN

THE

CHRISTIAN DISCIPLE.

PUBLISHED MONTHLY.

Vol. IV.

FOR 1816.

"SPEAKING THE TRUTH IN LOVE."——ST. PAUL.

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THE

CHRISTIAN DISCIPLE.

No. 1. JANUARY, 1816. Vol. IV.

THE COMMENCEMENT OF THE YEAR.

Through the good Providence of our God we have been brought to the beginning of another year. This is a season, which naturally awakens solemn reflection. To consider, that we have closed another important period of existence; and that whether improved or neglected, it will never return, must surely arrest, at least for a moment, the attention of the most thoughtless. Nor will those, who are most faithfully devoted to duty, whose lives are filled up with improvement and usefulness, find such seasons passing over them without some painful remembrances. For he must be sadly ignorant of himself, or else most arrogantly presumptuous, who can declare, that in the course of a whole year, he can remember no hour misspent, no useful opportunity neglected, no duty undone, not any thing, which, were he permitted to retrace this period, he would wish to alter.

Almost every man, whatever may be his character, feels at some time or other the pangs of compunction, and forms resolutions of amendment. For in every mind,—we may not except the best disciplined,—there are passions, which sometimes gain the ascendancy over reason, and give cause to the susceptible heart for very bitter repentance. It is these, which we determine to overcome; to watch them jealously as our most dangerous enemies; and such resolutions are generally formed at the returns of these great divisions of life, when reflection is awakened, and the soul, turned upon itself, is forced to meditate upon its solemn destiny.

But it surely must be an alarming thought, if at the end of the year, which we commenced with such deliberate purposes of amendment, perhaps at the same time appealing for our sincerity to the Searcher of hearts, and imploring his spiritual strength to assist our weakness; we find our solemn promises forgotten, and the year which we had vowed to consecrate to God, spent, like those, which preceded it, in the service of the world, and in the indulgence of disordered passions. The man who finds himself in a state like this, has surely reason to tremble. Life is passing by him without any of

its great ends secured. Advancing age, that ought to witness his increasing purity, is but confirming the dominion of his bad habits; and though every step, he takes, brings him nearer to death, he is more and more unfit to meet it.

We should therefore consider it as among the infinitely diversified means, which our heavenly Father employs for our salvation, that our life is marked out into such divisions, as may warn us by their returns of the rapid flight of time, and of the solemnity of eternity.

It may be regarded as one grand system of admonition; connected with that sublime and harmonious disposition of the heavenly bodies, which so gloriously displays God's handy work.

But besides this common instruction, which every returning season gives us of the progress of time, the beginning of each new year has generally some admonitions, peculiar to itself. The last year we were warned by the judgments of God. We were suffering the accumulated evils of war; and our prospects, as individuals, and as a nation, were, at best, depressing. But now the scene is delightfully changed. Through the adorable providence of him, "who forms the light and creates the darkness, who makes peace and creates evil," our public burdens are removed, our fears are turned to joy; we are restored to the incalculable blessings of peace. These have frequently been exhibited as subjects of gratitude and praise. They may also be improved to quicken our holy resolutions, and to animate our Christian obedience at the commencement of this year. What innumerable tokens of the divine mercy do we not see in them! our enlivened spirits; our cheerful fire-sides; the enlarged and various comforts of our domestic abodes; the active industry and successful enterprise of our citizens; the new impulse given to commerce; the satisfactions and gains of a regular, honorable trade, instead of the chances of a hazardous, and, to say the least, a selfish enterprise; but most of all, the deliverance from the horrors and demoralizing influence, inseparable from a state of war, with the long train of comforts attending peace;—are all so many testimonies of that "goodness of our God, which calls us to repentance," and invites us, with the commencement of a new year, to dedicate ourselves anew to his service.

But there is danger, lest amidst such overflowings of the divine bounty, we grow presumptuous and careless. We must therefore connect with our sense of the blessings, the solemn admonitions, which this season brings us; of their uncertain nature and of our uncertain lives. Remembering the instruction of the apostle, that the time is short, and that the fashion of the world is passing away, we shall learn to "rejoice, as though we rejoiced not," we shall realize; that it is not for man to be confident, whose life is like the taper, that the feeblest breath may extinguish. We shall not rely with any fond security upon the enjoyment of our friends, because, like

ourselves, they may fail and die. We shall not boast of any distinctions, which a capricious world may withdraw at pleasure. Nor if riches increase, shall we set our hearts upon them; because at best they cannot redeem a brother or purchase a moment's respite from the grave. The thought of death and of immortality will chasten every pleasure; and all the smiles of Providence, the success, that crowns our labors, and the hopes, that enliven our prospects, will be so devoutly improved, that should our souls this year be required of us, we may be welcomed to that region of uninterrupted peace, where God and Christ shall be all our confidence, and our joys shall be unmingled by any fear.

THE VARIOUS PURPOSES FOR WHICH OUR SAVIOR SUFFERED AND DIED.

The various forms of speech adopted by our Savior and his apostles, in speaking of his sufferings and death, have given rise to many opinions respecting their design and efficacy. To form correct opinions on the subject, we must compare scripture with scripture. And to aid those who wish to examine the subject impartially, I shall exhibit several classes of texts, and make some brief remarks on each class.

FIRST CLASS.

For even the son of man came not to be ministered unto, but to minister, and to *give his life a ransom for many.* Mark x. 45.

I am the good shepherd: the good shepherd giveth *his life for the sheep.*—And *I lay down my life for the sheep.* John x. 11, 15.

REMARKS.

This language was used by our Savior himself. It presupposes that those, for whom he would lay down his life, were exposed to some great evil, which rendered the sacrifice necessary to their salvation. On what account, or in what way they were exposed, is not here stated. But his love was to be expressed in giving his own life to ransom them from some impending evil.

SECOND CLASS.

Therefore doth my Father love me, because I lay down my life *that I might take it again.* No man taketh it from me, but I lay it down of myself: I have power to lay it down, and I have power to take it again. This commandment have I received of my Father. John x 17, 18.

For to this end Christ both died and rose and revived, *that he might be Lord both of the dead and living.* Rom. xiv. 9.

REMARKS.

In these passages we are informed, that Jesus laid down his life *that he might take it again*, and *that he might be Lord both of the dead and the living.* For this he had received authority or commission from his Father. His resurrection from the dead, was not only a pledge of the resurrection of believers in him, but

it was also preparatory to his exaltation to the right hand of God, as a Prince and a Savior, and to his raising the dead and judging the world.

THIRD CLASS.

And as Moses lifted up the serpent in the wilderness, even so must the son of man be lifted up, that whosoever believeth in him should not perish but have eternal life. For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. John iii. 14—16.

The bread that I will give is my flesh which I will give for the life of the world. John vi. 51.

REMARKS.

As the brazen serpent was lifted up in the wilderness as an appointed medium for the healing of the Israelites who were exposed to perish; so the Son of God was exhibited on the cross, for the healing and salvation of sinners. In both cases the remedy was of God's appointment, and an expression of his love and mercy.

FOURTH CLASS.

The texts to be exhibited in this class will be given not only according to the common version, but according to the translation of Dr. Macknight, who is supposed to have expressed more correctly the meaning of the apostle.

Common version.

For where a testament is, there must also of necessity be the death of the testator.

For a testament is of force after men are dead: otherwise it is of no strength at all, while the testator liveth.

Whereupon neither the first testament was dedicated without blood. Heb. ix. 16.—18.

Macknight's translation.

For where a covenant is, there is a necessity that the death of the appointed sacrifice be brought in.

For a covenant is firm over dead sacrifices, seeing it never hath force whilst the appointed sacrifice liveth.

Hence not even the first covenant was dedicated without blood. Heb. ix. 16.—18.

REMARKS.

That the translators of the bible in common use mistook the apostle's meaning in this connexion is perhaps now admitted by all who have attended to the subject. In the preceding chapter the apostle had spoken of the Mosaic dispensation as the first covenant, and had quoted the prophecy of Jeremiah relating to the gospel dispensation or "new covenant." In this chapter he pursues the same subject; and in the verses quoted he teaches us that as the Sinai covenant was ratified by the death and blood of appointed victims, so the gospel covenant was ratified by the death and blood of the Messiah. The *ratification* of the gospel covenant, or dispensation of mercy, was therefore one of the purposes for which our Savior laid down his life.

FIFTH CLASS.

Christ hath redeemed us from the curse of the law, being made a curse for us—*that the blessing of Abraham might come on the Gentiles through Jesus Christ.* Gal. iii. 13, 14.

But now in Christ Jesus ye who sometimes were far off, are

made nigh by the blood of Christ. For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; having abolished in his flesh the enmity, even the law of commandments contained in ordinances, to make in himself of twain one new man, so making peace; and that he might reconcile both unto God in one body by the cross, having slain the enmity thereby, and came and preached peace to you who were afar off and to them that were nigh, Eph. ii. 13.—17

Blotting out the hand writing of ordinances that was against us, which was contrary to us, and took it out of the way nailing it to his cross Col. ii. 14.

REMARKS.

By these passages we are informed that one purpose of our Lord's death was, to abolish the Mosaic rituals, which had been as a wall of separation between the Jews and the Gentiles, and a great occasion of enmity. Another purpose was, that the blessing of Abraham might be extended to the Gentiles, that the Jews and the Gentiles should be placed on equal ground, as to privileges and the hope of salvation by the Messiah, and *that he might reconcile both onto God.*

SIXTH CLASS.

For it became him for whom are all things and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through suffering.—Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful high priest in things pertaining to God, to make reconciliation for the sins of the people. Heb. ii. 10. 17.

For we have not an High Priest who cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Heb. iv. 15.

Though he were a Son, yet learned he obedience by the things which he suffered. Heb. v. 8.

REMARKS.

Several reasons are here given for the sufferings of Christ. First. It *became God* to make the Captain of our salvation perfect through suffering. Secondly. It was important that our Savior's disposition to obey should be manifested by becoming obedient unto death. Thirdly. It was important that by personal sufferings, and by experience of the trials of this world, he should be prepared as our high priest to sympathize with us in the afflictions of the present life.

SEVENTH CLASS.

Behold the lamb of God which taketh away the sin of the world. John. i. 29.

For even Christ, our passover, is sacrificed for us. 1 Cor. v. 7.

For as much as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot; who verily was foreordained before the foundation of the world but was manifest in these last days for you, who by him do believe in God, who raised him up from the dead, and gave him glory *that your faith and hope might be in God.* 1 Pet. i. 18.—21.

And they sung a new song, saying, thou art worthy to take the book and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people and nation. Rev. v. 9.

REMARKS.

In these passages our Savior is considered as the antetype of the lambs appointed to be slain for sin offerings, or as the antetype of the paschal lamb, and perhaps of both.

As the killing of the paschal lamb and sprinkling the blood on the lintel and two side posts of the door, was the appointed medium of divine mercy for preserving the Israelites while the first born of Egypt were all slain; so the death, the suffering, and the blood of Jesus, are the appointed medium of redemption and salvation to all who obey the gospel. As God proclaimed redemption to the Israelites from the impending calamity, through the blood of the paschal lamb, so he proclaims pardon and salvation to sinners through the blood of his Son: and he "raised him from the dead, and gave him glory, *that our faith and hope might be in God.*"

EIGHTH CLASS.

For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures. 1 Cor. xv. 3.

In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace. Eph. i. 7.

For all have sinned and come short of the glory of God; being justified freely by his grace, through the redemption that is in Christ Jesus, whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God. To declare, I say, at this time his righteousness, *that he might be just and yet the justifier of him which believeth in Jesus.* Rom. iii. 23—26.

REMARKS.

On the last of these verses Dr. Macknight has the following observations. "Now as in this and the preceding verse the apostle assures us that Christ's death is a proof of God's righteousness, both when he passed by the sins of mankind before Christ came, and when in the present time he passes them by, we are led to conclude that Christ's death hath rendered those exercises of God's mercy consistent with his character as the righteous moral Governor of the universe. But in what manner this joyful event hath been accomplished by Christ's death, is no where in scripture, so far as I know, declared unto us."

On the same subject Bishop Butler observes, "How and in what particular way it had this efficacy, there are not wanting persons who have endeavored to explain; but I do not find that the scripture has explained it."

In reply to those who object to the doctrine of a propitiatory sacrifice, because they cannot understand *how* it has its efficacy, the same profound reasoner observes: "Though it is highly right, and the most pious exercise of our understanding, to inquire with due

reverence into the ends and reasons of God's dispensations—yet when those reasons are concealed, to argue from our ignorance that such dispensations cannot be from God, is infinitely absurd. The presumption of this kind of objections seems to be almost lost in the folly of them. And the folly of them is yet greater when they are urged, as usually they are, against things in christianity analogous or like to those natural dispensations which are matters of experience. Let reason be kept to; and if any part of the scripture account of the redemption of the world by Christ, can be shown to be really contrary to it, let the scripture, in the name of God, be given up; but let not such poor worms as we, go on objecting against an infinite scheme, that we do not see the necessity and usefulness of all its parts, and call this reasoning."

These remarks we regard as pertinent and forcible. As it is folly in man to pretend to explain what the wisdom of God has concealed; so it is presumption to object to the wisdom of his appointments, on the ground, that we do not perceive why they were necessary, or how they can be useful.

NINTH CLASS.

Therefore being justified by faith, we have peace with God, through our Lord Jesus Christ. Rom. v. 1.

For when we were yet without strength in due time, Christ did for the ungodly. For scarcely for a righteous man will one die, yet peradventure, for a good man some would even dare to die. But God commendeth his love toward us, in that while we were yet sinners, Christ died for us. Much more then, being now justified by his blood, we shall be saved from wrath through him. For if when we were enemies we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life. And not only so, but we also joy in God through our Lord Jesus Christ, by whom also, we have received the *atonement*—that is, the *reconciliation*. Rom. v. 6—11.

In this was manifested the love of God towards us, because God sent his only begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us and sent his son to be the propitiation for our sins. 1 John iv. 9, 10.

If any man sin we have an advocate with the Father, Jesus Christ the righteous: and he is the propitiation for our sins; and not for ours only, but also for the sins of the whole world. John ii. 1, 2.

And all things are of God, who hath reconciled us to himself by Jesus Christ.—God was in Christ reconciling the world unto himself, not imputing their trespasses unto them. 2 Cor. v. 18, 19.

What shall we then say to these things? If God be for us who can be against us? He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? Rom. vii. 31, 32.

REMARKS.

This class of texts contains

some very important ideas.

1. That all that has been done and suffered for us by Jesus Christ, originated in the *love of God* to sinful men. Even the propitiation made for our sins proceeded from the love of God. Hence.

2. That it was not the design of the sacrifice to effect any change in the feelings of God, and to reconcile him to us; but to effect a reformation in sinners, and to reconcile them to God, that divine mercy might be properly displayed in their forgiveness and salvation.

3. That so great has been the display of God's love towards us in not sparing his own Son, but delivering him up for us all, as to afford just ground to infer, that with him God is willing freely to bestow every thing necessary to our happiness.

However needful it might be that Christ should die for our offences to prepare the way for the proper manifestation of pardoning mercy, or that God might be, and appear to be, just in forgiving the sinner; it was not at all necessary that he should die to render God more placable, or benevolent in his feelings towards us. Therefore all the representations which have been made, purporting that Christ undertook the mediatorial work, to pacify the anger of God and to reconcile him to sinful men, and that he was angry with his Son while he hung on the cross for men, and regarded him as the greatest of sinners, are not only groundless, but dishonorable to our heavenly Father. Indeed it seems astonishing that such ideas should ever have been admitted by Christians who had the gospel in their hands. If any truth is clear from the scriptures, it is this, that God displayed his love towards us in sending his Son to die for our salvation. Could that God, who is love, and who felt such love for us that he could sacrifice his beloved Son for our benefit, need the death of this very Son to abate his anger and to render him propitious? This is impossible.

In respect to his feeling displeasure towards his Son while he hung upon the cross for our benefit, and regarding him as a sinner, because he suffered for sinners; it is so far from being true in the view of Christ, that he could say, "therefore doth my Father LOVE ME, *because I lay down my life* that I may take it again."

The typical sacrifices for sin, were at the same time expressions of God's mercy, and means of reconciling sinners to him. They were adapted to keep alive in the minds of the Israelites their desert of punishment, and to give them adoring views of that goodness which could pardon the penitent, and avert the penal consequences of sin. So God's method of reconciling us to himself by the death of his Son, should excite at once a sense of our desert of punishment, contrition for our offences, and adoring viws of the benevolence and tender mercy of our heavenly Father.

TENEH CLASS.

And thou shalt call his name Jesus; for he shall *save his people from their sins.* Math. i. 21.

Thus it behoved Christ to suffer and to rise from the dead the third day, and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. Luke xxiv. 46, 47.

Unto you first, God having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities. Acts iii. 26.

The God of our fathers hath raised up Jesus, whom ye slew and hanged on a tree. Him hath God exalted with his right hand, to be a Prince and a Savior, to give repentance to Israel and forgiveness of sins. Acts v. 31, 32.

For the love of Christ constraineth us, because we thus judge, that if one died for all, then were all dead; and that he died for all, that they who live, should not henceforth live unto themselves, but unto him that died for them, and rose again. 2 Cor. v. 14. 15.

For the grace of God that bringeth salvation, hath appeared to all men, teaching us, that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world; looking for that blessed hope and the glorious appearing of the great God, and our Savior Jesus Christ, who gave himself for us that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works. Titus ii. 11—14.

For even hereunto are ye called, because Christ also suffered for us, leaving us an example that ye should follow his steps; who did no sin, neither was guile found in his mouth; who, when he was reviled, reviled not again; when he suffered he threatened not, but committed himself to him who judgeth righteously: who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness; by whose stripes ye were healed. 1 Pet. ii. 21—24.

REMARKS.

The texts now in view clearly express ideas relating to the design of our Savior's death, which are easily understood. It appears that he had the same object in view in dying for us, that he pursued throughout his ministry—namely, to save men from their sins; to bring them to unfeigned repentance; to dispose them to deny themselves and live to him and to God; and to exhibit an example under the greatest sufferings for all his professed followers to imitate.

It is perfectly clear that what he has done and suffered, is not a substitute for that selfdenying temper and humble obedience which the gospel itself enjoins. His sufferings for us are so far from abating our obligations to devote ourselves unreservedly to God, that they encrease our obligations, and render us the more criminal and the more inexcusable if we live in a course of sin. When therefore professed Christians regard the sufferings and the blood of Christ as a substitute for gospel obedience, and take encouragement from what he has done, to indulge themselves in neglect of God and duty, in the hope of

pardon for Christ's sake; they counteract the very design of his death, the design of the gospel. They also practically despise the goodness of God in the gift of his Son, the consideration of which should lead them to repentance; and they set at nought the very blood by which they hope to be saved, or pervert it to the worst of purposes.

EXTRACTS FROM MR. PENN'S LETTER TO HIS WIFE AND CHILDREN.

[The letter from which the following extracts were taken, was written by Mr. Penn at the time he was about to embark from England for Pennsylvania. The observations between the extracts were made in the Edinburgh Review of Clarkson's Life of William Penn.]

"*My dear wife and children,*

"My love, which neither sea, nor land, nor death itself, can extinguish or lessen toward you, most endearedly visits you with eternal embraces, and will abide with you forever: and may the God of my life watch over you, and bless you, and do you good in this world and forever!—Some things are upon my spirit to leave with you in your respective capacities, as I am to one a husband, and to the rest a father, if I should never see you more in this world.

"My dear wife! remember thou wast the love of my youth, and much the joy of my life; the most beloved, as well as most worthy of all my earthly comforts: and the reason of that love was more thy inward than thy outward excellencies, which yet were many. God knows, and thou knowest it, I can say it was a match of Providence's making; and God's image in us both was the first thing, and the most amiable and engaging ornament in our eyes. Now I am to leave thee, and that without knowing whether I shall ever see thee more in this world, take my counsel into thy bosom, and let it dwell with thee in my stead while thou livest."

Then, after some counsel about godliness and economy he proceeds:—

"And now, my dearest, let me recommend to thy care my dear children; abundantly beloved of me, as the Lord's blessings, and the sweet pledges of our mutual and endeared affection. Above all things endeavor to breed them up in the love of virtue, and that holy, plain way of it, which we have lived in, that the world in no part of it get into my family. I had rather they were homely than finely bred as to outward behavior; yet I love sweetness mixed with gravity, and cheerfulness tempered with sobriety. Religion in the heart leads into this true civility, teaching men and women to be mild and courteous in their behavior; an accomplishment worthy indeed of praise.

"Next breed them up in a love one of another: tell them it is the charge I left behind me;

and that it is the way to have the love and blessing of God upon them. Sometimes separate them, but not long; and allow them to send and give each other small things to endear one another with. Once more I say, tell them it was my counsel they should be tender and affectionate one to another. For their learning be liberal. Spare no cost; for by such parsimony all is lost that is saved; but let it be useful knowledge, such as is consistent with truth and godliness, not cherishing a vain conversation or idle mind; but ingenuity mixed with industry is good for the body and the mind too. I recommend the useful parts of mathematics, as building houses or ships, measuring, surveying, dialling, navigation; but agriculture is especially in my eye: let my children be husbandmen and housewives; it is industrious, healthy, honest, and of good example: like Abraham and the holy ancients, who pleased God, and obtained a good report. This leads to consider the works of God and nature, of things that are good, and diverts the mind from being taken up with the vain arts and inventions of a luxurious world. Rather keep an ingenious person in the house to teach them, than send them to schools, too many evil impressions being commonly received there. Be sure to observe their genius, and do not cross it as to learning; let them not dwell too long on one thing: but let their change be agreeable, and all their diversions have some little bodily labor in them. When grown big, have most care for them; for then there are more snares, both within and without. When marriageable, see that they have worthy persons in their eye, of good life, and good fame for piety and understanding. I need no wealth, but sufficiency; and be sure their love be dear, fervent, and mutual, that it may be happy for them. I choose not they should be married to earthly, covetous kindred; and of cities and towns of concourse, beware: the world is apt to stick close to those who have lived and got wealth there: a country life and estate I like best for my children. I prefer a decent mansion, of an hundred pounds per annum, before ten thousand pounds in London, or such like place, in a way of trade."

He next addresses himself to his children.

"Be obedient to your dear mother, a woman whose virtue and good name is an honor to you; for she hath been exceeded by none in her time for her integrity, humanity, virtue, and good understanding; qualities not usual among women of her worldly condition and quality. Therefore honour and obey her, my dear children, as your mother, and your father's love and delight. And though she be of a delicate constitution and noble spirit, yet she descended to the utmost tenderness and care for you, performing the painfullest acts of service to you in your infancy, as a mother and a nurse too: I charge you, before the Lord, honor and obey, love and cherish your dear mother.

"Next: betake yourselves to some honest, industrious course

of life, and that not of sordid covetousness, but for example and to avoid idleness. And if you change your condition, and marry, choose, with the knowledge and consent of your mother if living, or of guardians, or those that have the charge of you. Mind neither beauty nor riches, but the fear of the Lord, and a sweet and amiable disposition, such as you can love above all this world, and that may make your habitations pleasant and desirable to you. And being married, be tender, affectionate, patient, and meek. Be sure to live within compass; borrow not, neither be beholden to any. Ruin not yourselves by kindness to others; for that exceeds the due bounds of friendship; neither will a true friend expect it. Small matters I heed not."

After a great number of other affectionate counsels, he turns particularly to his elder boys.

"And as for you, who are likely to be concerned in the government of Pennsylvania, I do charge you before the Lord God and his holy angels, that you be lowly, diligent, and tender, fearing God, loving the people, and hating covetousness. Let justice have its impartial course, and the law free passage. Though to your loss, protect no man against it; for you are not above the law, but the law above you. Live therefore the lives yourselves you would have the people live; and then you have right and boldness to punish the transgressor. Keep upon the square, for God sees you: therefore do your duty, and be sure you see with your own eyes, and hear with your own ears. Entertain no lurchers; cherish no informers for gain or revenge; use no tricks; fly to no devices to support or cover injustice; but let your hearts be upright before the Lord, trusting in him above the contrivances of men, and none shall be able to hurt or supplant."

We should like to see any private letter of instructions from a sovereign to his heir apparent, that will bear a comparison with the injunctions of this honest sectary. He concludes as follows.

"Finally, my children, love one another with a true, endeared love, and your dear relations on both sides, and take care to preserve tender affection in your children to each other, often marrying within themselves, so as it be without the bounds forbidden in God's law, that so they may not, like the forgetting unnatural world grow out of kindred and as cold as strangers; but, as becomes a truly natural and Christian stock, you and yours after you, may live in the pure and fervent love of God towards one another, as becometh brethren in the spiritual and natural relation.

"So farewell to my thrice dearly beloved wife and children. Yours, as God pleaseth, in that which no waters can quench, no time forget, nor distance wear away, but remains forever.

"WILLIAM PENN.

"Worminghurst, 4th of 6th mo. 1682."

ON PERFORMANCES AT ORDINATIONS:

Mr. Editor,

As your instructive miscellany is read by many of the clerical profession, will you permit me respectfully to address to them a few suggestions on the subject of performances at ordinations?

I think, I can say, that occasions of this kind excite in me an unusual degree of interest. But this interest has, in some instances, been exceedingly lessened by the want of consideration in the performers.

You well know, Sir, that such solemnities usually consist of three prayers, a sermon, a charge, an expression of the fellowship of the churches, and sacred musick.

The fault, of which I complain, is, that each performance seems at times contrived, as if it were a whole, and not a component part of numerous religious exercises.

The error sometimes consists in selecting more musical pieces than are consistent with the due performance of the other parts. Sacred music is indeeed admirably adapted to such occasions; and it is often a relief from the tediousness of the other performances. Still great judgment is requisite, as to the quantity to be sung, as well as to the manner of performing it, lest a service, otherwise highly delightful, should excite disgust, instead of conducing either to entertainment or to edification.

Another error, on such occasions, is, when the preacher in the applicatory parts of his sermon completely anticipates the charge, and thus not only unnecessarily increases the length of the services, but obliges the person, who gives the charge, to repeat sentiments and oftentimes expressions, which have already been fully delivered and enforced.

Sometimes the charge itself is injudiciously extended to the length of a moderate sermon.

Sometimes the right hand of fellowship is given by one, who repeats many of the topics more properly belonging to the sermon and the charge.

But the greatest evil, which I have lamented in the exercises at ordinations, has been the injudicious length of the prayers. I have known each of these to be longer, than would be thought reasonable for all the devotional exercises on a common occasion of worship. The consequence has been, not only that the several prayers have embraced, for the most part, the same topics, but have also consisted of the same expressions. It is impossible, under such circumstances, for the attention of the most devout to be suitably engaged.

Let it be considered, that our houses of worship, on such occasions, are generally thronged; and, of course, that many are in uncomfortable situations. Some, coming from a distance, are greatly fatigued, and, being obliged to stand throughout the exercises, are liable to be overburdened by long prayers. Besides, many thoughtless persons would be more likely to receive serious impressions, were the de-

votions less wearisome, and more appropriate.

Is it not highly desirable, that ordination prayers should possess all the interest, of which they are susceptible? It seems reasonable, that the consecrating prayer, as it is understood to constitute the essence of ordination, should embrace a greater variety of topics, than the other prayers. Let then the introductory and concluding devotions be so framed, as not to interfere with the leading solemnities of the occasion.

Let the person, who opens the solemnities, confine his attention to some such subjects, as the following. Let him adore the perfections of that omnipresent Being, who delights "in the assembly of his saints." Let him acknowledge, that "holiness becometh God's house forever." Let him seriously and feelingly pray, that every thing may be done "decently and in order." Let him supplicate a blessing upon each of the exercises distinctly. If he confine himself to this range, his devotions may be short and impressive, and they will not interfere with the other services.

Let the closing prayer consist, as is usual with such prayers in public worship, of a comprehensive summary of the sentiments contained in the discourse, expressed in a devotional form. Thus let the pious gratitude of the audience for the occasion, which assembled them, and for the transactions of the day, be uttered with such brevity, and yet such particularity, as shall interest all, but those, who have no relish for "the beauty of holiness."

By some such arrangement, which propriety itself suggests, our ordination services might be rendered more effectual auxiliaries to the great interests of religion. They might thus be adapted, by the blessing of God, more generally to attract the worldly and to affect the thoughtless, instead of oppressing them with weariness, and filling them with disgust.

ECCLESIASTES.

GOD MEANT IT UNTO GOOD.

THE history of Joseph is both interesting and instructive. While it displays the envious and cruel character of his brethren, and his own virtue and piety, it illustrates the wisdom of God in overruling the designs of wicked or deluded men, and making them subservient to his own benevolent purposes. The narrative is particularly adapted to inspire the humble with confidence in the government of God, amidst the perplexities and afflictions of the present state, and especially under such trials as result from the evil dispositions, or the passions and prejudices of fellow beings.

"When Joseph's brethren saw that their father was dead, they said, Joseph will peradventure

hate us, and will certainly requite us all the evil which we did unto him."

While their pious father was living, they felt in a measure secure from the resentment of Joseph. His love and veneration for his father was so fully displayed, that they probably felt satisfied, that he would do nothing to them, which would grieve their aged parent. But judging of Joseph by what they had found in themselves, and had observed in others, they were naturally filled with anxiety for their own safety, as soon as their father was laid in the grave. They knew that they deserved punishment, and they expected their cruelty to their brother would now be avenged or requited.

"And they sent a messenger unto Joseph, saying, thy father did command before he died, saying, so shall ye say unto Joseph; *Forgive, I pray thee, now the trespass of thy brethren and their sin; for they did unto thee evil:* and now we pray thee, forgive the trespass of thy brethren and the servants of the God of thy father."

Whether indeed Jacob had given such directions to his guilty sons, or whether they invented this story to influence the mind of Joseph, is not very certain; but nothing could have been better adapted to excite his compassion.

"And Joseph wept when they spake unto him; and his brethren also went and fell down before his face; and they said unto him, we be thy servants." Joseph was the governor of Egypt, and the second ruler in the kingdom, and, as they very well knew, he had it in his power to save or to destroy them according to his pleasure; to pass over their transgression, or to revenge the injury they had done to him. The temper of Joseph was therefore brought to a fair test.

"And Joseph said unto them, fear not; for am I in the place of God? But as for you, ye thought evil against me, but *God meant it unto good*, to bring to pass as it is this day, to save much people alive. Now therefore fear ye not, I will nourish you and your little ones. And he comforted them, and spake kindly unto them."

Behold the man! the man in whom God delights! How dignified, and yet how amiable! How pious towards God, and how tender towards his injurious brethren! How opposite to that haughty and revengeful spirit, which is commonly found in men of exalted rank. "Fear not," said he, to his guilty and anxious brethren—"am I in the place of God?" to pardon your transgressions, or to avenge the wrongs you did unto me. Both pardon and vengeance belong to God.

He did not excuse them from blame: "But as for *you*, ye *thought evil against me:*" It is proper that you should be sensible of your sin, and humble yourselves before the forgiving God. He did not however dwell long on their offence, but turned their attention to the benevolent design of Jehovah, and his overruling providence: "*God meant it*

unto good," to bring to pass, as it is this day, to preserve much people alive.

"*God meant it unto good.*" He meant the good of Joseph. Having appointed him to an eminent station in the world, it was necessary that he should be prepared for it, by a series of sufferings, that he might feel for the afflictions of others, and be disposed to treat with tenderness those who might be subject to his power; and that he might typify the Messiah, who was to come for the salvation of the world.—

"God meant it unto good" in respect to the Egyptians and neighboring nations; for he had appointed Joseph to be the instrument of their preservation during a seven years' famine.

"God meant it" also for the "good" of Jacob and his numerous family; nay even of those guilty brethren, who sold Joseph into Egypt to prevent the accomplishment of his prophetic dreams. The very means their envy adopted, were overruled by God to accomplish what they wished to prevent, and at the same time to preserve the whole family from destruction. How affecting this thought must have been to them, when suggested by their brother, at the time they were supplicating his forgiveness.

"God meant it unto good," not only to Joseph, to the Egyptians, and neighboring nations, to Jacob and his family, but also to the great family of mankind. By thus sending Joseph into Egypt, God preserved the family from which the Messiah was to come into the world, in whom "*all the nations of the earth were blessed.*" All the blessings which have been enjoyed by Jews or Gentiles through the Messiah, and all that will be enjoyed to the end of time or to eternity, were implied in the good which "God meant" to bring about by the afflictive event of Joseph's being sold into Egypt.

Moreover, the history of Joseph, being written and transmitted from age to age, and dispersed among the nations, has been a means of instruction and comfort to millions of pious people in times of perplexity and affliction. When they have been oppressed with grief and anxiety on account of distressing events, and have been ready to say, as Jacob once did, "All these things are against me," the result of Joseph's afflictions has occurred to console their minds, and to excite them to confide in Joseph's God.

All the friends of God in their various trials and perplexities, may derive support from the sentiment, "God meant it unto good." They may not be able at all times to discern, how their afflictions are to be made subservient to good; but a little reflection will convince them, that Joseph's God still lives and reigns, that his wisdom, power, and goodness are unchangeably the same; that the course of Providence cannot in any case be more dark, mysterious, and perplexing to them, than it was at some periods to Jacob and Joseph, and that what they know not now, they may know hereafter to their joy, as those patriarchs did.

Are we afflicted by pain, sickness, or the loss of friends? Are

we brought into poverty and want? Are we made the subjects of envy or reproach, for following the Lord, or doing our duty in any particular case? In all these and all other trials, we may have this consolation, *God means it unto good*—for good to us, or to others. There may be something in our temper or conduct which needs to be corrected, and which may render our afflictions necessary to our ultimate happiness; or God may have designed the affliction to prepare us for greater use ulness, or for an admonition to some of our connexions, to our friends, or our enemies. Under all kinds of affliction it should be the care of the Christian to profit by the chastening of God. He should examine his temper and his life, and inquire what is amiss, what there is to be corrected, that he may be more conformed to the precepts and example of our Savior, and be more extensively useful in the world. Even the most bitter censures and reproaches, or the most unkind treatment, may thus be converted into means of benefit and spiritual improvement.

The history of Joseph is particularly adapted to the benefit of Christians in regard to the *example* he gave of a benevolent, forbearing, and forgiving temper, towards his cruel brethren, who had been guilty of selling him for a *slave*. A more inhuman piece of conduct has seldom been recorded. Most of the injuries which Christians of the present day receive, one from an other, or from any of their fellow men, are light when compared with the treatment Joseph received from his brethren; and seldom has it been more within the power of any person to revenge a wrong, or to render evil for evil with impunity, than it was in the power of Joseph. But it was his temper to "overcome evil with good." Instead of inflicting what others would have called *exemplary vengeance*, on those who had abused him, he was all tenderness and compassion towards them. He was disposed to nourish both them and their children, while they were as strangers in Egypt. Although this was prior to the *Christian* dispensation, it may not improperly be termed truly *Christian* or *Christlike* conduct; and it is worthy to be imitated by all who bear the Christian name.

How powerful and how benignant would be the influence, if all who name the name of Christ would "Go and do likewise?" Then would they shine as lights in the world, and others, seeing their good works, would be led to glorify their Father who is in heaven.

GOD OMNIPRESENT.

Every thing we can say of the *immensity* of God may be resolved into this—he is every where present by his *agency* and his *knowledge*.

Let us contemplate God as the

universal Agent. He is the mover of every thing we see in motion. Pause and contemplate the boundless frame of nature. What an arm is that on which hangs the weight of creation! What a power is that which moves the system of the world! These are contemplations which wonderfully exercise the human mind; we try to grasp the subject, and the mind sinks exhausted.

We say that God pervades, adjusts, sustains, and agitates the whole of nature; because it is impossible to assign a reason why he should be excluded from one place rather than another, and because wherever there is motion, there must be a mover, and wherever there is life, that life must be supported. All around us is life and motion uninterruptedly continued. When we take up a body and send it, our strongest effort carries it only to a little distance; it then falls, and is motionless. But those vast balls, which sweep along the field of heaven, have been moving more than 5000 years within the records of human knowledge, and that too with inconceivable velocity. Will you say that this regular and unceasing velocity is the result of the laws of nature? But these motions are *effects*, and effects suppose *power*, and power an *agent*. A law is not an agent, nor can it execute itself. Law without power is a sound, a notion, a nonentity. The phrase, *the laws of nature*, when applied to the motions of the universe, expresses only the uniformity and regularity, according to which the inexplicable motions are conducted. To find the power which impels, we must travel on from cause to cause, but we must arrive at last to the throne of Jehovah, and rest upon the arm of an uncaused being.

In the motions of inanimate matter it is perhaps sufficiently evident, that the agency of God must be continually exerting itself. But it is said, the world is full of life and intelligence, as well as motion; we see creatures who without any other agency appear to move themselves, and appear to move unconscious of any influence from God. It should however be remembered, that moral freedom does not imply independence, and that in God we all live, and move, and have our being.

"Thou God seest me," is a doctrine strictly practical, a plain proposition, not to be obscured by explanation or perverted by ingenuity. It is also a truth which we cannot be puzzled to apply. To the good man it is a truth pregnant with consolation. He who can look up to God as a father, and on whom God can look down as upon a son, rejoices that his path and his lying down are compassed with the infinite knowledge of his God. Hence all about him is open and serene. He seems to enjoy the perpetual company of omniscience. To him solitude brings no weariness or terror; nor does the business of life so engross or dissipate his thoughts that he cannot recur instantly to the recollection of an omnipresent Being. To him every spot is consecrated ground; for God is there. In the darkness of the night his path is illumined by the presence of

God. In the stillness of the evening he feels the all surrounding influence of divine power. When he mixes with the throng in the business of the world, an eye which cannot be eluded seems to pierce into his employments, a hand which cannot be entangled unravels all his motions, and lays open his progress. The integrity of such a man is sure and unimpeachable. You may build upon it as upon a rock of granite. His conversation is that of one talking upon oath—his witness is in heaven, his record is on high.

Who can describe the consolation which is found in being able to appeal from the false and cruel judgments of men to the decisions of him who knoweth all things; to fly from the peltings of calumny, and shelter one's self in the secret place of the Most High; to escape from the suspicions and treacheries of man, and lean upon the unfailing promises of God; to seek relief from the false opinions of those we love, by pouring out at the feet of an impartial God the secrets of the soul, crying, like Peter, "Lord, thou knowest all things, thou knowest I love thee!" On the other hand, when the wicked attempt to flee from the observation of Omniscience, how vain is the attempt! Follow the guilty man in his restless wanderings. See him plunging into the crowd and bustle of the world, as if he thought he might be unobserved in the confusion; but in vain; an eye seems to follow him, and to mark him out from among the throng. He resolves to seek for rest by removing from the scenes of guilt and remorse. He takes the wings of the morning, and flies to the uttermost parts of the sea; but he finds evidence that God was there before him. Is there no one of the innumerable worlds out of the reach of an offended God? The guilty wretch tries the experiment. He rushes, O God, out of this world, makes his bed in hell, awakes, and "behold thou art there!"

An indescribable interest is thrown over the doctrine of the omniscience and omnipresence of God, when considered in connexion with the judgment which is to follow. He who now observes every determination we form, will be himself our Judge. Every moment is the testimony taking under the eye of heaven which is to acquit or condemn us hereafter. Nothing less than Omniscience perpetually exercised, is capable of deciding upon such mixed characters as ours, and of assigning to the infinite multitude of moral agents unchangeable places of abode, without confusion and without injustice.

To the man who believes in the constant presence and superintendance of Deity nothing is uninteresting. All history is a roll, inscribed with the name of God. When he sees how unexpectedly and how easily events rise out of events; how intimately every thing is connected with all other things by innumerable links and dependencies, when the counsels of the prudent are perplexed, and the predictions of the discerning are falsified, how inestimable to such a man is the assurance, that there is ONE BE-

ING, to whom all this is plain, who discerns the end from the beginning, who explores the future with greater ease than we read the past, and who not only comprehends in his instantaneous survey the grand events of every period; but is concerned in every motion, however inconsiderable, in the system of nature.

It is difficult to conceive how the sentiment of supreme love to God can be maintained with that intensity which the language of scripture requires, except in the mind of one who is accustomed to view God in every thing, to see, and hear, and feel his presence as habitually as he perceives by his senses the objects which surround him. In this manner whatever attachments such a man may feel to his friends, his children, his country, or his favorite pursuits; the idea of God, as the author of all he enjoys, is so inseparably connected and completely mingled with all his thoughts, that in loving them he loves their author; and every separate affection unites and coalesces in the all-embracing idea and sentiment of affection towards God, every where present and doing good. This is the summit of Christian excellence, the perfection of Christian piety.

But if in the universe of which we make a part, there exists a Being who fills all space, who possesses all power, whose goodness has no bounds, whose discernment cannot be eluded, whose will cannot be thwarted, and whose existence cannot be terminated; what person can or ought to reflect, without trembling, that he has lived a year, a day, of his rational life, regardless of this mighty Spirit, or that he has engaged in any enterprize or indulged any passion, in which the idea of such a Being was insupportable or alarming!

Let us then always commit ourselves and one another to God, by the spirit of Christian prayer, as to a faithful Creator; beseeching him to lead us safely through the temptations, the darkness and confusion of the present state, to a region where we shall enjoy his unclouded presence; and where the mysteries of his providence shall be unfolded and he be seen "from seeming evil still educing good," "and better thence again, and better still, in infinite progression." B.

THE REVIVAL OF JESUITISM.

In the Christian Observer for March 1815, we have a Review of "A brief account of the Jesuits," in which is given a striking description of the principles of that order of men, and of the mischiefs done by them in former ages. In our sketch of Ganganelli, in Number nine of the last Volume, we stated the fact, that he abolished the Institution of the Jesuits.

But notwithstanding the infallibility of popes, they can con-

tradict each other. It now appears that, August 1814, the present Pontiff published a bull to restore what his predecessor had abolished. This bull probably occasioned the "brief account of the Jesuits." The Review of it is able and interesting. It contains much information respecting the dangers to which society will be exposed by the revival of such an institution. Towards the close of the Review there is a passage which deserves particular notice at the present time.

"It is a curious fact" says the Reviewer, "that at one period almost every celebrated divine in Europe was more or less occupied with plans for the union of the various churches of Christ: whereas now all ideas of confederation appear to be extinct. The world seems calmly to have settled down to the conclusion, that harmony and alliance are impracticable; that the seamless coat of Christ, having been once rent, is to be rent forever; that the religion of love is to be a religion of permanent discord.

"Now we will freely own, that when our eye is jaded by the almost ceaseless contemplation of the discordances and jealousies of this pugnacious world, we are apt not seldom to turn aside and to refresh ourselves with the contemplation of that happier state of things, to which we trust we are advancing. We seem to discover in the pages of prophecy, in the improving liberality of the age, in the gigantic operations of the Bible Society, in the universal distribution of the oracles of truth, that spirit at work by which the alliance of the churches of Christ is to be accomplished. The key note appears to us to be struck, and we expect sweet notes of universal concord to follow. The foundation stone seems to us to be laid, and we expect to see the temple of union arise.

"In this state of things we are exceedingly jealous of any institution which lags very far behind the spirit of the age; which preserves, as a sort of relic, the temper and bigotry of older days; which threatens to retard the march of mind, and to drag us back into those regions of prejudice and intolerance from which we imagined ourselves to have escaped. And such an institution, in our humble opinion, is Jesuitism. If an instrument is wanted, which may at once quench the flame of charity, throw us back in the career of ages; sow the seeds of everlasting division; lay a train which is to explode in the citadel of truth, and overturn her sacred towers, we venture confidently to affirm, that Jesuitism is that instrument."

Let the reader now pause, and substitute the terms *the proposed Ecclesiastical Tribunals* for *the Institution of Jesuitism*, and ask himself these questions: Have not Christians on this side the Atlantic some reason also to be "exceedingly jealous of any institution which lags very far behind the spirit of the age," in our region; "which preserves, as a sort of relic, the temper and bigotry of older days; which threatens to retard the march of mind, and to drag us back into those regions of prejudice and

intolerance, from which we imagined ourselves to have escaped?" Do we need "an instrument, which may at once quench the flame of charity, throw us back in the career of ages, sow the seeds of *everlasting division*, lay a train which is to explode in the temple of truth and overturn her sacred towers?" If so, what institution can be better adapted to such a purpose, than the proposed Ecclesiastical Consociations?

The pope, in vindication of his conduct in reestablishing the institution of the Jesuits, declares, "that he should deem himself guilty towards God, if amidst the dangers of the Christian republic, he should neglect to employ the aids which the special providence of God had put in his power, and if, placed in the bark of St. Peter, and tossed by continual storms, he should refuse to employ the *vigorous and experienced powers who volunteer their services.*"

Are better reasons than these given in favor of Consociations? We are not disposed to impute to our brethren, who are longing for such an institution, either the principles or the practices of Jesuits. But we think the pope is under a mistake, if he supposes the revival of Jesuitism will be any benefit to himself, or to the cause of religion; and we think the advocates for ecclesiastical tribunals are under a similar mistake.

They would perhaps do well to consider, that if the churches or the clergy of any sect have a right to form such tribunals in support of their own opinions, the privilege is common to every sect in every age; that had such tribunals been formed in this state but fifty years ago, in support of the opinions which were then deemed orthodox, "the march of mind" must have been retarded, or some of those, who are now in favor of the tribunal, would probably have been exposed to censure, deposition, and disgrace, or to a course of "hypocritical concealment" and duplicity, to avoid reproach and condemnation; that the tribunals they are so anxious to establish may prove as snares and traps or fetters to their own children, whose "march of mind" may propably detect *some errors* in the creed of their self-confident fathers; and that it is possible some other sect may become the majority in this state, and by following the example of these advocates for tribunals, cause them to eat of the fruit of their own way, and to be filled with their own devices. There is a tide in human affairs; and human opinions and parties are liable to the caprice of fashion. What is popular at the present time may not be so ten years hence. But parties in religion, as well as in politics, are too prone to imitate the *bad examples* of each other, and to feel justified in retaliating injuries. A system of intolerance and usurpation is a dangerous engine in the hands of party zeal. Popery was once in a state of childhood, as harmless as a consociated tribunal would be among us; but it grew to such a monster in size, that it retarded "the march of mind," and occasioned

an awful eclipse of gospel light.

We very well know that the *good of the church* is the professed object in the attempt to establish Consociations. We also know that such was the professed object of the pontiff, in reviving the society of Jesuits—of Ferdinand, in reestablishing the Inquisition in Spain—of our ancestors, in banishing, torturing, and burning one another for supposed heresy—and of the Jews, in killing the Prince of life. Nor are we authorized to say in which of the several cases the good of the church has been professedly sought with the greatest sincerity. But if people have been the subjects of delusion in other ages and other countries, they may be liable to similar delusions, not only in our age, but in our country. "If thou mayest be free, use it rather;" for there are very few ministers who are worthy to be trusted with the office of keeping other men's consciences, and judging other men's hearts.

RELIGIOUS INTELLIGENCE.

THEOLOGICAL EDUCATION IN CAMBRIDGE UNIVERSITY.

The Corporation of Harvard College have thought it their duty to adopt measures for increasing the means of Theological Education at the University. In order to enable Students in Divinity to reap the benefit of the eminent advantages which the College possesses for this purpose, there is need of funds for assisting meritorious Students in Divinity of limited means, to reside at the University for a requisite time:—Of one or more Professors, whose attention may be exclusively given to this class of Students, and of a separate building.

The Corporation are disposed and determined to apply the resources of the College to this object, as far as other indispensable claims admit. But these resources being entirely inadequate to the accomplishment of their views, they feel it incumbent upon them to call upon the friends of the University, and of the Christian ministry, to cooperate with them in this interesting design.

As the best method of obtaining the assistance of the liberal and pious, it is proposed to form a society "*for the education of candidates for the ministry in Cambridge University.*" All persons who shall subscribe five dollars a year shall be members, and continue such so long as they shall pay the said annual sum:—Clergymen paying two dollars a year to be considered as members.

All persons subscribing one hundred dollars to be considered members of the said Society for life. Subscriptions for smaller sums, either as annual payments or as donations, will be thankfully received.

Whilst annual and life subscriptions are desired, it is hoped, that affluent friends of the College and of the Churches will, by donations and bequests, do justice to the noble object of Christian munificence here presented.

The Corporation are induced to believe, that a large number of persons in the metropolis and in various parts of this Commonwealth will view this invitation with favour;—as an occasion for doing what many of them have anxiously wished to see accomplished.

In pursuance of this design, they have requested a large number of distinguished sons and friends of the University to take charge of papers for

subscription, and also Clergymen to promote the object in their respective congregations. After the first Monday of April next, the Corporation will call a meeting of the subscribers, that they may adopt any measures they may see fit for carrying this charitable plan into effect, and particularly choose five Trustees to act with the Corporation in the appropriation of the funds. In behalf of the Corporation, with the assent of the Board of Overseers.

JOHN T. KIRKLAND, *Pres't. Harvard College, Dec.* 18, 1815.

SUBSCRIPTION.

In conformity to the foregoing proposal, we the subscribers, being disposed to cooperate with the Corporation and Overseers of Harvard College in providing for the education of Students in Divinity and Candidates for the Ministry at said College, and to aid in forming a Society for that purpose, do agree to pay the sums, annexed to our names respectively, to such Treasurer as the Society may appoint to receive the same;—each annual subscriber to continue to pay his subscription, till he withdraw his name by written notice to the Treasurer.

N. B. Gentlemen holding subscription papers are requested to make a return of the result of their exertions on or before the first Monday in April next.

COMMITTEES

Appointed by the Corporation. *Three persons have been selected for each commission, under the belief that that number would most conveniently cooperate in this interesting work. The gentlemen first named will please to act as Chairmen.*

Suffolk county.—Hon. George Cabot, Hon. Israel Thorndike, William Parsons, Esq.

Hon. H. G. Otis, Hon. William Gray, Hon. Isaac Parker.

Theodore Lyman, Esq. Gen. Arnold Welles, Peter Thacher Esq.

William Sullivan, Esq. Col. Joseph May, Joseph Coolidge, jun. Esq.

Hon. William Brown, Charles Davis, Esq. Samuel May, Esq.

Hon. Josiah Quincy, Hon. T. H. Perkins, Jonathan Phillips, Esq.

John E. Tyler, Esq. William Thurston, Esq. Henry Gray Esq.

Samuel Eliot, Esq. James Prince, Esq. T. K. Jones Esq.

Samuel Parkman, Esq. Redford Webster, Esq. Dr. Ephraim Eliot.

Hon James Lloyd, David Sears, Esq. James Perkins, Esq.

Hon. Thomas Dawes, John Parker, Esq. Josiah Salisbury, Esq.

Hon. P. C. Brooks, Samuel Bradford, Esq. Hon. Daniel Sargent.

William S. Shaw, Esq. James Savage, Esq. Francis Gray, Esq.

William P. Mason, Esq. Theodore Lyman, jun. Esq. Thomas Dexter, Esq.

Essex.—Edward A. Holyoke, M. D. Jacob Ashton, Esq. Dr. Joshua Fisher.

Hon. Samuel Putnam, Hon. Joseph Story, Hon. Benjamin Pickman, jun.

Hon. D. A. White, Thomas Cary, and Stephen Hooper, Esquires.

Oliver Prescott, M. D. Nathaniel Bradstreet, M. D. Michael Hodge jun. Esq.

Hon. John Pickering, Humphrey Devereux, Esq. Leverett Saltonstall, Esq.

Hon. John Heard, Asa Andrews, Esq. Nathaniel Lord, Esq.

Plymouth.—Hon. George Partridge, Beza Hayward, Esq. Dr. Cushing Otis.

Hon. Judge Thomas, Hon. William Davis, Kilborn Whitman, Esq.

Hon. Nahum Mitchell, Hon. Wilkes Wood, Barnabas Hodge, Esq.

Bristol.—Hon. George Leonard, Hon. Hodijah Baylies, Hon. Samuel Fales, Esquires.

Barnstable.—Dr. Samuel Savage, Hon. Wendell Davis, Hon. Richard Sears.

Norfolk.—Hon. Edward H. Robbins, Hon. J. Richardson, Thomas Greenleaf, Esquires.

Middlesex.—Hon. Josiah Bartlett, Hon. Timothy Bigelow, Samuel Hoar, jun. Esq.

Abraham Bigelow, Esq. Loammi Baldwin, Esq. Hon. Timothy Fuller.

Worcester.—Hon. Joseph Allen, Hon. Oliver Fiske, Hon. Levi Lincoln, jun. Esquires.

Daniel Waldo, Esq. Stephen Salisbury, Esq. Hon. Benjamin Heywood, Esq.

Hampshire, Franklin, and Hampden.—Hon. Thomas Dwight, Joseph Lyman, Samuel C. Allen, Esquires.

John Williams, Esq. Samuel Lathrop, Esq. Lewis Strong, Esq.

Cumberland.—Hon. Prentiss Mellen, Hon. George Bradbury, Hon. Stephen Longfellow, jun.

Berkshire.—Hon. J. W. Hulbert, John C. Williams, Esq. Henry D. Sedgwick, Esq.

York.—Hon. David Sewall, William Pitt Preble, Esq. Dr. Samuel Emerson.

Kennebeck.—Hon. S. S. Wilde, Hon. James Bridge, Hobert H. Gardiner, Esq. Hon. S. Thatcher.

The Corporation will name other gentlemen in addition to the above, in the more distant counties.

OBSERVATIONS.

As a proposition is now before the publick for increasing the means of theological education at Harvard University, it is thought that a few observations on the subject may be acceptable to those who have not been able to give to it much attention, and whose aid and patronage may be solicited.

It may perhaps be asked by some, though I hope the question will be confined to a few, Why ought we to be so solicitous for the education of ministers? The answer is very obvious. The object of the ministry is peculiarly important. To the Christian minister are entrusted in a measure the dearest and most valuable interests of the human race. He is called to watch over the morals of society, and to awaken and cultivate the principles of piety and virtue in the hearts of individuals. He is set apart to dispense that religion, which, as we believe, came from God, which was given to reform, exalt, and console us, and on the reception of which our immortal hopes depend. Ought we not to be solicitous for the improvement and preparation of those, by whom this religion is to be unfolded and enforced, and to whose influence our own minds and those of our children are to be so often exposed?

Our interest in a minister is very peculiar. He is to us what no other professional man can be. We want him not to transact our business and to receive a compensation; but to be our friend, our guide, an inmate in our families; to enter our houses in affliction; and to be able to give us light, admonition, and consolation in suffering, sickness, and the last hours of life.

Our connexion with men of other professions is transient, accidental, rare. With a minister it is habitual. Once in the week, at least, we are to meet and sit under his instructions. We are to give up our minds in a measure to his influence, and to receive from him impressions on a subject, which more than all others, concerns us, and with which our improvement and tranquillity through life and our future peace are most intimately connected.

We want the minister of religion to address our *understandings* with clearness; to extend and brighten our moral and religious conceptions; to throw light over the obscurities of the sacred volume; to assist us in repelling those doubts which sometimes shake our convictions of Christian truth; and to establish us in a firm and rational belief.

We want him not only to address the understanding with clearness, but still more to speak to the *conscience* and *heart* with power, to force as it were our thoughts from the world, to rouse us from the slumbers of an unreflecting life, to exhibit religion in an interesting form, and to engage our affections on the side of duty. Such are the offices and aids which we need from the Christian minister. Who does not see in a moment, that much preparation of the intellect and heart is required to render him successful in these high and generous labours?

These reasons for being interested in the education of ministers grow out of the nature and importance of religion. Another important remark is, that the state of our country demands that greater care than ever should be given to this object. It will not be

denied, I presume, that this country is on the whole advancing in intelligence. The means of improvement are more liberally and more generally afforded to the young than in former times. A closer connexion subsists with the cultivated minds in other countries. A variety of institutions are awakening our powers, and communicating a degree of general knowledge, which was not formerly diffused among us. Taste is more extensively cultivated, and the finest productions of polite literature find their way into many of our families. Now in this state of things, in this increasing activity of intellect, there is peculiar need of an enlightened ministry. Religion should not be left to feeble and ignorant advocates, to men of narrow and unfurnished minds. Its ministers should be practical proofs, that it may be connected with the noblest improvements of the understanding; and they should be able to convert into weapons for its defence the discoveries of philosophy, and the speculations of genius. Religion must be adapted in its mode of exhibition to the state of society. The form in which we present it to the infant will not satisfy and interest the advanced understanding. In the same manner, if in a cultivated age religious instruction does not partake the general elevation, it will be slighted by the very minds whose influence it is most desirable to engage on the side of virtue and piety.

I have observed, that an enlightened age requires an enlightened ministry. On the other hand it may be observed, that an enlightened ministry is a powerful agent in continuing and accelerating the progress of light, of refinement, and of all social improvements. The limits of this essay will not admit the full development of this sentiment. I will only observe, that perhaps the most reflecting men are not aware how far a society is indebted for activity of intellect, delicacy of manners, and the strength of all its institutions, to the silent, subtle influence of the thoughts and feelings, which are kept alive in the breasts of multitudes by religious instruction.

There is another most important consideration for promoting an enlightened ministry. Religious teachers there certainly *will be* of one description or other; and if men of well furnished minds cannot be found for this office, we shall be overwhelmed by the ignorant and fanatical. The human heart is disposed by its very nature to religious impressions, and it wants guidance, wants direction, wants the light and fervour of other minds, in this most interesting concern. Conscious of weakness, and delighting in excitement, it will follow the blindest guide, who speaks with confidence of his communications with God, rather than advance alone in the religious life. An enlightened ministry is the only barrier against fanaticism. Remove this, and popular enthusiasts would sweep away the multitude as with a torrent, would operate with an unresisted power on the ardent imagination of youth, and on the devotional susceptibility of woman, and would even prostrate cultivated minds, in which feeling is the most prominent trait. Few of us consider the proneness of the human heart to extravagance and fanaticism, or how much we are all indebted for our safety to the good sense and intellectual and religious improvement of ministers of religion.

Ignorant ministers are driven almost by necessity to fanaticism. Unable to interest their hearers by appeals to the understanding, and by clear and judicious and affecting delineations of religion, they can only acquire and maintain the ascendancy which is so dear to them, by inflaming the passions, by exciting a distempered and ungoverned sensibility, and by perpetuating ignorance and errour. Every man of observation must have seen melancholy illustrations of this truth, and what an argument does it afford in favor of an enlightened ministry!

Nothing more is needed to show the great interest which the community ought to feel in the education of young men for the ministry. But it will be asked, Are not our present means sufficient? Are not our pulpits filled with

well furnished and enlightened teachers? Why seek to obtain additional aids for this important end? I answer, first, that a sufficient number of enlightened ministers is *not* trained for our pulpits. There is a demand beyond the supply, even if we look no further than this Commonwealth; and if we look through the whole country, we shall see an immense tract of the spiritual vineyard uncultivated, and uncultivated for want of laborers. I answer, in the second place, that whilst in our pulpits we have ministers whose gifts and endowments entitle them to respect, we yet need and ought to possess a more enlightened ministry. Many of our religious teachers will lament to us the deficiencies of their education, will lament that the narrowness of their circumstances compelled them to too early an entrance on their work, will lament that they were deprived by the imperfection of our institutions, of many aids which the preparation for the ministry requires. We have indeed many good ministers. But we ought to have better. We *may* have better. But unless we will sow more liberally, we cannot expect a richer harvest. The education of ministers decides very much their future character, and where this is incomplete, we must not expect to be blessed with powerful and impressive instruction. The sum is, we need an increase of the means of theological education.

But it will be asked, Why shall we advance funds for the education of ministers, rather than of physicians or lawyers? Why are such peculiar aids and encouragements needed for this profession? Will not the demand for ministers obtain a supply, just as the demand for every other species of talent? This reasoning is founded on a principle generally true, that demand creates a supply; but every general rule has its exceptions, and it is one of the highest offices of practical wisdom to discern the cases where the rule fails in its application.

All reasoning should give place to fact. Now it is an undeniable fact, that whilst the other learned professions in our country are crowded and overstocked, whilst the supply vastly surpasses the demand, the profession of the ministry is comparatively deserted, and candidates of respectable standing, instead of obtruding themselves in crowds, are often to be sought with a degree of care and difficulty.

The reason of this is to be found in the difference between the ministry and other professions. Other professions hold out the strong lures of profit and distinction. They appeal to the ambition, the love of gain, the desire of rising in the world, which are so operative on youthful minds. These lures are not, and ought not to be, exhibited by the ministry. This profession makes its chief appeal to the moral and religious feelings of the young, and we all know how much fainter these are than those which I have previously mentioned. Can we wonder then that the ministry is less crowded?

I proceed to another remark. The professions of law and medicine do not imperiously demand any high moral qualifications in those who embrace them. A young man, whose habits are not altogether pure, or whose character is marked by levity, may enter on the study of these professions, without incurring the reproach of impropriety or inconsistency of conduct. The ministry, on the other hand, demands not merely unexceptionable morals, but a sobriety and seriousness of mind, and a propensity to contemplative and devout habits, which are not the ordinary characteristics of that age, when a choice must be made of the business of life. On this account the number of the young, who are inclined by their own feelings and advised by others to enter the ministry, is comparatively small.

I am now led to another reflection, growing out of the last. The profession of the ministry has an aspect not inviting to the young. Youth is the period of animation and gaiety. But to the hasty observation of youth, there is a gloominess, a solemnity, a painful self restraint belonging to the life of a minister. Even young men

of pure morals and of devotional susceptibility shrink from an employment, which they think will separate them from the world, and impose a rigorous discipline and painful circumspection. That path, which they would probably find most tranquil and most flowery, seems to them beset with thorns. Do we not see many obstructions to a sufficient supply of students of theology?

I now proceed to another most important consideration. We have seen, that a large number of young men, whose tastes and feelings lead them to the ministry, is not to be expected. It is also a fact, and a very decisive fact, that those young men who possess these tastes and feelings generally belong to families, whose circumstances are confined, and whose means of educating their children are exceedingly narrow. The children of the rich, born to prospects of ease, and formed to gaiety if not licentiousness by indulgence, have little relish for the ministry. On the contrary, the sons of poorer families, whose circumstances impose great self restraint, whose collegiate education is their whole portion, and often demands their own as well as their parents' exertions, are naturally formed to greater seriousness and consideration, and to a willingness to meet the toils and uncertainties of the ministry. From this class of the young, the ministerial profession does accordingly receive its largest supplies. Do we not at once discover from this statement, that this profession demands from the community peculiar encouragements?—Let me briefly repeat what I have said. From the nature of the ministry, a small proportion of the young are disposed or fitted to enter it, and of this small number a considerable part are unable to defray the expenses of their education; and yet the community has the highest possible interest in giving them the best education which the improvements of the age and the opulence of the country will admit. Is it not as clear as noon day, that there ought to be provided liberal funds for this most valuable object?

Will it here be asked, why the candidate for the ministry cannot borrow money to defray the charges of his education? I answer, it is not always easy for him to borrow. Besides a debt is a most distressing incumbrance to a man, who has a prospect of a salary so small, that, without exertions foreign to his profession, it will hardly support him. Can we wonder that the profession is declined in preference to such a burden?

Where this burden however is chosen, the effect is very unhappy, and the cause of religion is often a sufferer. The candidate, unwilling to contract a larger debt than is indispensable to his object, hurries through his studies, and enters unfurnished and unprepared on the ministry. His first care is, as it should be, to free himself from his pecuniary obligations; and for this end he endeavours to unite some secular employment with his sacred calling. In this way the spirit of study and of his profession is damped. He forms negligent habits in his preparation for the pulpit, which he soon thinks are justified by the wants of a growing family. His imperfect education therefore is never completed. His mind remains stationary. A meagre library, which he is unable to enlarge, furnishes the weekly food for his flock, who are forced to subsist on an uninteresting repetition of the same dull thoughts.

This is the melancholy history of too many who enter the ministry. Few young men among us are in fact sufficiently prepared, and the consequence is, that religious instruction is not what it should be. The community at large cannot perhaps understand how extensive a preparation the ministry requires. There is one idea however which should teach them, that it ought to be more extensive than that which is demanded for any other profession. A lawyer and physician begin their employments with a small number of clients or patients, and their practice is confined to the least important cases within their respective departments. They have therefore much leisure for preparation after entering on their pursuits, and gradually rise into publick

notice. Not so the minister. He enters at once on the stage. All the duties of a parish immediately devolve upon him. His connexion at the first moment extends to as large a number as he will ever be called to serve. His station is at first conspicuous. He is literally burdened and pressed with duties. The mere labour of composing as many sermons as are demanded of him is enough to exhaust his time and strength. If then his education has been deficient, how is it to be repaired? Amidst these disadvantages, can we wonder that the mind loses its spring, and soon becomes satisfied with very humble productions. How important is it, that a good foundation should be laid, that the theological student should have time to accumulate some intellectual treasures, and that he should be trained under circumstances most suited to give him an unconquerable love of his profession, of study, and of the cause to which he is devoted!

These remarks, it is hoped, will show the importance of liberally endowing a theological institution. It now only remains to consider this object in relation to Harvard University. A very mistaken opinion is sometimes expressed, that this University is sufficiently opulent to accomplish any object, without further publick assistance. A more erroneous sentiment could not prevail. The funds of this institution are indeed respectable; but they are already appropriated by the donors, or required by the general system of liberal education for the support of existing establishments, and very little can be furnished from its resources for the great end which has now been recommended.* The assistance afforded to students in theology is *very* limited, and *not one* professorship has as yet been established expressly for aiding their preparation for the ministry.† The Hollis Professor of Divinity, and other Professors of the University, do indeed cheerfully contribute to this object, as far as their prescribed duties permit. But as their offices respect primarily the undergraduates, they can render little service in proportion to the demands of this most important end.

Two professorships are immediately wanted at the University. The first is a professorship of Sacred Literature, designed to introduce students to the original languages, in which the Scriptures were written, and to the various sources of light and information, which are required to the interpretation of the Scriptures.

Another professorship, still more necessary, should embrace for its objects sacred eloquence, and instruction in pastoral duty. It should be designed to instruct candidates for the min-

* The offices at the College are all necessary or useful, and these cannot be maintained without considerable assessments on the students. Large expenditures recently in building University Hall and in repairs of the other edifices, in making two new permanent establishments for instruction, a new Philosophy Room, and in an extension of the Chemical and Anatomical establishment at College, with losses during the unsettled state of public affairs, have made large deductions from the College funds. Of the liberal and important grant from the Legislature, a quarter part is by law to be applied to lessen the fees of tuition of a certain number of students. The other portion of this grant, received for the first two years and a half, is absorbed by the erection of the Massachusetts Medical College in Boston; and the receipts hereafter will be needed for the erection of one or more Colleges for the habitation of students, and for other valuable general purposes.

† A good deal has been recently done towards a supply of this deficiency by the Dexter foundation for lectures and dissertations on the interpretation of the scriptures, by a donation of a township of land by Samuel Parkman Esq. for a Theological Professor for students in divinity, and by the Professorship of Greek Literature. But in order to render what has been already done effectual, the additional means of education, here suggested, are essential.

istry in the composition and delivery of sermons, and in the best methods of impressing the human mind, and to awaken an enlightened zeal and ardour in the performance of all the offices of ministerial life. What serious and reflecting man is not often reminded on the Sabbath of the painful truth, that some institution is needed to train our ministers for the impressive and effectual discharge of their duties! How much ability is lost, wasted, for want of the discipline which has now been recommended.

We want not only these professorships. We want funds to enable our young men to devote a longer period to preparation for the ministry.

These additions to the establishments at Cambridge, especially the foundations for assisting students in divinity to reside there for a proper time, would secure to the community the full benefit of the many advantages already possessed by the university for theological education, particularly its large and excellent Library. How great a blessing will be conferred on the church, if these aids are provided! We are apt to consider these as aids for Students in Theology. They are aids for ourselves, and for our children, who are to sit under the instruction of those, who may thus be trained, and who will be unspeakable gainers from our own bounty. The cause is our own and our children's. Let us not betray it by supineness, or a contracted mind.

It ought to be particularly observed, that the consequence of enlarging the theological funds of the University will not be the communication of a sectarian character to that institution. The design is *not* to inculcate the peculiarities of any sect, but to place students of divinity under the most favorable circumstances for inquiring for themselves into the doctrines of revelation.

It is not intended that the course of instruction given to the undergraduates shall be in any degree affected by the proposed extension of the theological department. The University in consequence of this extension will not become a Theological College, any more than it became a Medical College when the several medical professorships were founded. It is well known, that in the distinguished Universities of Europe ample provision is made for preparing students for every profession. This we trust will be the glory of Harvard. We hope to see an institution for Law as well as for Medicine and Theology, so that thus our alma mater, our beloved and venerable parent, will send forth sons, furnished for honourable and useful action in all the liberal professions and in every distinguished walk of life. Let her grateful children never rest till this hope be accomplished.

It may be proper to mention, that the object which has now been recommended is not of recent suggestion. The late Chief Justice Parsons communicated to a friend an address to the publick on this very subject, prepared by the late Rev. Mr. Buckminster. The Chief Justice expressed an unusual interest in the object, and observed, that a man in the last hours of life must derive great consolation from recollecting that he had contributed to its completion The reasons of its postponement to the present time were the peculiar circumstances of the country.

These remarks are respectfully submitted to the friends of Harvard University, of an enlightened ministry, of free inquiry, and of pure Christianity. Let them be weighed with seriousness, and it is hoped, that they will awaken some interest in the best and noblest cause, which human benevolence is permitted to advance.

LETTER FROM LORD TEIGNMOUTH.

London, July 28, 1815.

Sir,

I embrace with the greatest pleasure, the earliest opportunity of acknowledging the receipt of your obliging letter of the 31st of May last.

The reasons assigned by the Bible Society of Massachusetts for declining to receive the Bibles and Testaments redeemed by their liberality, could not fail to insure the acquiescence of our Committee, and whilst we cordially concur in the propriety of their determination, we are no less sensible of the delicacy with which it has been communicated.

Whilst we rejoice with our brethren in America, at the increasing interest excited there, for diffusing the knowledge of our Redeemer's kingdom, by the circulation of the holy scriptures, you will no less rejoice with us, at the efforts displayed all over the world for the attainment of the same object. The extent in which the principle of our institution has been adopted, furnishes a most gratifying proof of the veneration in which the holy scriptures are held; and whilst it calls forth our admiration and devout gratitude, suggests the duty of fervent prayer, that the light thus communicated to the eyes of men, may shine into their hearts.

In constant dependence on Almighty God for the continuance of that favor which has so signally prospered the proceedings of the Bible Societies so extensively established, it only remains to excite and emulate each other in the discharge of that duty, to which we have devoted ourselves, and which has the glory of God for its object, and the salvation of mankind for its end.

I have the honor to be, Sir, your most obedient humble servant

TEIGNMOUTH

Pres. of the B. & F. B. Soc.

W. Phillips Esq.

Pres. Mass. Bible Soc.

LETTER FROM MR. WM. SWIFT.*

New York, 23d Nov. 1815.

My dear Sir,

The conduct of the Massachusetts Bible Society, in compensating for a quantity of Bibles, captured and sold by one of our privateers during the late war, excited the admiration of the British and Foreign Bible Society, and perhaps had some influence in the following instance.

Soon after the arrival and imprisonment of the crew of the late U. S. Brig Siren at Cape Town, Cape of Good Hope, the Rev. George Thom, "Scot's minister and a missionary from the London Missionary Society," applied to the admiral for leave to furnish them with Bibles, and if agreeable, occasionally to preach to them, but was refused.

Sometime afterwards however, application being made by the prisoners themselves, the desired permission was granted, and they were immediately supplied with a variety of useful Tracts, and each one with a Bible or Testament; and subsequently by the assistance of some liberal friend, Mr. Thom succeeded in establishing a valuable little library among them, subject to certain regulations while they should continue together, and to be equitably distributed among them when they should be separated.

Nor was the liberality of this active and truly benevolent man limited to the supplying of books merely, but several articles of small stores, conducing much to their comfort, were at different times supplied.

The gratification and improvement which these men seemed to derive from perusing their books, and the order and attention observed by them, during the time of his professional and very friendly addresses to them, afforded their benefactor, and others, the highest satisfaction, and caused him to part with them with regret.

But the value of this attention and kindness to prisoners in a distant land, perhaps cannot be duly appreciated but by prisoners themselves, or those who have been such. It affected me in a manner that I shall not soon forget. Your friend &c. &c.

J. Baker, Esq. Wm. SWIFT.

* Perhaps the writer of this agreeable letter was an *officer*, but we have not been informed. Ed.

LINES COMPOSED ON HEARING THE NEWS OF PEACE.

What joyful sounds are those, that greet mine ear?
The pleasing news of PEACE, once more I hear!
Heaven looks serene, the stars more brilliant shine,
And smiling nature wears a look divine.
The dreadful sound of WAR is heard no more,
The trumpet's blast, nor thundering cannon roar;
But dove-like Peace her blooming olive bears,
She bids us smile, and dissipate our fears.
Husbands again, their faithful wives shall greet,
And tender parents, and their children meet—
Brothers and sisters, shall again embrace,
And joy and gladness animate each face.
Let hymns of praise and gratitude arise,
To that great GOD, who rules both earth and skies;
May peace and love, and liberty abound,
And pure religion in our hearts be found.
Then may we hope to reach that happy shore,
Where sighs and sorrow shall be known no more;
Where all the region breathes eternal peace,
And where our songs of praise shall never cease.

Andover, Feb. 15, 1815. JULIA.

Massachusetts Peace Society.

On the 28th of December 1815, a Society was formed in Boston by the name of the MASSACHUSETTS PEACE SOCIETY. This society is formed in strict subserviency to the great object of our Savior's mission, "Glory to God in the highest; and on earth peace; good will toward men." It is established on principles which we think must meet the cordial approbation of every humane and benevolent mind. The Constitution admits the friends of peace of every name, without distinction of sect or party. The meeting stands adjourned to Thursday, Jan. 11, 1816, to be attended at Chauncey Place immediately after the public lecture. We hope to give the Constitution of the Society in our next Number.—"The kingdom of heaven is like unto leaven which a woman took and hid in three measures of meal till the whole was leavened."

Ordinations.

At Holliston, 6 Dec. Rev. Josephus Wheaton. Introductory prayer by Rev. David Kellogg of Framingham; Sermon by Rev. Otis Thompson of Rehoboth, from John xiii. 20. Consecrating prayer by Rev. William Greenough of Newton; Charge by Rev. Dr. Emmons of Franklin; Right hand of Fellowship by Rev. Mr. Jacob Ide of Medway; concluding prayer by Rev. Professor Park of Brown University.

At Methuen Rev. Jacob W. Eastman.

Obituary.

Died Oct. 22, 1815, at Royston in England, Rev. S. Cary, one of the ministers of Kings Chapel in Boston. He was born at Newbury Port, Nov. 1785, was ordained in Boston, Jan. 1, 1809.

Dec. 1, at Williamstown, (Mass) Rev. Walter King, in the 58th year of his age.

Candidates for the ministry in Cambridge and its vicinity.

Mr. Francis Jackson, Cambridge.
Mr. David Reed, do.
Mr. Joseph Allen, do.
Mr. Jonathan P. Dabney, do,
Mr. Samuel Gilman, do.
Mr. Thomas Prentiss, Cambridge,
Mr. Hiram Weston, Duxbury.
Mr. Samuel Clarke, Cambridge,
Mr. Henry Ware, jun. do.
Mr. Rufus Hurlbut, do.

THE

CHRISTIAN DISCIPLE.

No. 2 FEBRUARY, 1816. Vol. IV.

THE COMPLAINT OF DEGENERACY EXAMINED.

No. I.

That the people of the present age are less pure in principle and practice than their ancestors, is a common complaint. The amiable Cowper, in his Poems, has many things importing an awful degeneracy in Great Britain. Similar complaints are frequent in this country, and they are heard both from the pulpit and the press. By some things which are heard and read, one would be led to imagine that Christians of the present age—when compared with former generations—are little short of infidels and barbarians.

Still, however, it is possible that these complaints are in a great measure groundless, and that there is a gross deception in such estimates. Similar complaints have probably been common in every age and in every country, and may be traced back through the line of our progenitors to the age in which they were all Pagans.

In the book of Ecclesiastes we find a passage from which it may appear, that such a complaint was made among the Israelites in the days of Solomon—"Say not thou, What is the cause that the former days were better than these? for thou dost not inquire wisely concerning this." Eccles. vii. 10. A similar defect of wisdom may be suspected relating to the inquiries and opinions of men in the present age.

That there is much error and vice prevailing at the present time will not be denied. Nor shall we deny that there has ever been such a thing among any people as a growth of degeneracy from one generation to another. But suspecting that there are misapprehensions relating to this subject, which have a pernicious influence, we shall state some of the probable sources of mistake—propose a standard for deciding the question—and then examine the matter in view of historical facts.

Let it however be understood, that it is not the object of this inquiry, to cast reproach on our ancestors, but to illustrate the

mercy of God to their posterity, and to encourage benevolent exertions for the moral improvement of society.

Probable sources of misapprehension.

First. It has probably been the fashion in every age for children to eulogize their ancestors, and to ascribe to them a greater share of virtue than they ever possessed. By following this fashion, people have been led to imagine, that there has been a gradual declension and degeneracy from age to age for many centuries, if not from the days of Adam. Indeed if we might give full credit to the eulogies of ancestors and the complaints of degeneracy, which have been made in past ages, and in the present age, it would be natural to suppose that by tracing back our pedigree fifteen centuries we should arrive to a race of men as pure as the angels of heaven. But on opening the pages of history, we find abundant evidence that our ancestors were "men of like passions" with ourselves, and that there was a great diversity of character among them in every age, as well as among our cotemporaries. Some of them were doubtless eminently good, and many of them eminently wicked and irreligious.

Second. The characters of but a small part of our ancestors have come down to us, and those of whom we have the most information, are those who were the most eminent for virtue, or the most popular men of the age in which they lived. We are therefore exposed to form our estimate of a whole generation of ancestors from the characters of a small number of eminent or popular men. These men however were fathers to but a small part of the present generation. How many claim the honor of having descended from pious ancestors, who would find it difficult to support their claim by pointing out a single person eminent for piety in the line of their progenitors, since the man who built the ark? How many boast of pious ancestry on no better ground than this—their ancestors happened to live in the neighborhood of some pious men!

Third. Biographical accounts of men, who were eminent and popular with their own sect or party, have too commonly been written under the influence of such prepossession as naturally led their biographers to conceal their defects and to overrate their virtues. Hence it is reasonable to suppose, that we have in many instances but an imperfect view of the character even of good men of former ages; and that those whom we have been taught to venerate, as models of purity and excellence, were less perfect than has been generally imagined. This opinion will perhaps be supported when we shall come to an examination of historical facts.

Fourth. In making a comparison between the people of our own time and their forefathers, we are apt to include the virtuous of several past generations, and place them all in the scale together, against the virtu-

ous of the present age. Not only so, while we take into one scale the *vices* as well as the *virtues* of the present age, we in a great measure exclude from the other the vices of former generations.

Fifth. The present amount of population, either in Great Britain or in the United States, is much greater than it was in former ages; and consequently there may be now a greater number of openly vicious and irreligious characters than there was in earlier times, and still the moral state of society may have been greatly improved—the number of virtuous persons, compared with the whole population, may now be really greater than it was at any former period.

Sixth. Some errors and vices may be more prevalent now than they were a century ago, and still the general amount of error and vice may be comparatively less—that is, less in proportion to the population. For error and vice have their fashions as well as dress, and some vices may have been in a measure abandoned to give place to others.

Seventh. The *scarcity* of any important article enhances its value and its fame. When such is the state of society that there are but a few men of improved understandings and virtuous dispositions, these few will naturally acquire a greater share of notice and celebrity, than the same persons would obtain if surrounded with a great number of equals or superiors. The scarcity of men in past ages, who were eminent both for knowledge and virtue, may have been one cause of deception in the estimates which have been made, in comparing men of the present generation with their ancestors. Had there been in Egypt a thousand cotemporaries equal to Joseph, less would probably have been said of the *whole*, than has been said of *him*.

Eighth. It has not perhaps been duly considered, that the *standard of eminence* in knowledge and virtue has been varying by the progress of light. Since the first settlement of our country a remarkable change has taken place in regard to the advantages of education and the means of knowledge. Customs, opinions, and habits of thinking, have consequently been changed. A man, who had his education 150 or even 100 years ago, might indeed be eminent, compared with his cotemporaries; yet a man, possessing an equal share of knowledge and virtue in our day, would perhaps not be at all distinguished or celebrated. Let any one read the history of Massachusetts, and reflect on the conduct of the *magistrates* and the *ministers of religion*, in their persecution of the Quakers, and their hanging people for supposed witchcraft, and he will deplore the ignorance, the folly, and the fanaticism of former ages. He will also find reason to adore the distinguishing goodness of God to the people of this age, in granting us a more improved state of society, and freedom from those dreadful delusions, to which the first characters in the state were formerly subjected.

Ninth. In past ages, as well as the present, the *pagan virtues* of

vindictive patriotism, revengeful bravery, and dexterity in destroying enemies, were in high repute; and probably many names have come down to us, as belonging to men of eminent worth, whose virtues were chiefly, if not altogether, of the *military kind*, and whose enormous vices have been concealed from us by the splendor of that glory, which was acquired in *killing the natives*. We know that for ages our ancestors were fighting Christians; and, to the reproach of the Christian world, military renown has long been admitted as a substitute for the virtues which the gospel enjoins.

Tenth. The vices of the present age—like present calamities—are before our eyes, and attract our attention, while the vices of former times are more out of sight, and of course out of mind. How often do we hear persons say, "*I never saw the like!*" while in truth they had often seen the like in former years. It is wisely ordered in providence, that things which are present as to time and place, make a greater impression on our minds, than things past or things remote. A known instance of drunkenness, theft, robbery or murder in our own neighborhood, will perhaps affect us more, than the hearing of a thousand such instances in a former age or a distant country. In this way people may be led to believe, that the vices of this age are very great compared with the vices of former days. But in due time we may perhaps let history speak for itself.

Eleventh. In extolling the piety of ancestors, persons of different sects have in view different classes of men; and those who are eulogized by one sect, as eminent examples of purity in doctrine and practice, are often justly reproached by persons of another sect, as violent persecutors. In speaking of pious ancestors the Quakers would naturally call to mind their Fox, Barclay and Penn. The papists would have in view another list; the episcopalian, the presbyterian, the congregationalist, &c. &c. would each have his distinct list, and each perhaps would admit but very few of the others. Let a genuine partizan from each of the different sects express his opinions and his prejudices—then exclude from the list of pious ancestors all to which objections shall have been made, and how few names would be found remaining!

There are so many ways in which people are liable to be misled, in comparing the present state of morals and religion with what existed among our ancestors, that I cannot but seriously doubt the correctness of the common opinion and complaint.

SEVEN SANGUINARY CUSTOMS COMPARED WITH THE SIXTH COMMANDMENT.

In the last volume we brought to view seven sanguinary customs, which have been popular among Christians. We may now ob-

serve how the command "Thou shalt not kill," must have been explained away and tortured, to give place to these customs.

I. Killing men for supposed heresy.

"Thou shalt not kill:" that is, says St. Augustine, "Thou shalt not kill *orthodox believers;* but this command does not protect the *heretic.*"

II. Propagating the gospel by the sword.

"Thou shalt not kill," excepting so many pagans as it shall be necessary to destroy to convert the nations to Christianity.

III. Crusades against the Mahometans as infidels.

"Thou shalt not kill" the orthodox papists, but this command affords no protection to Mahometans.

IV. Private war, under the feudal system.

"Thou shalt not kill," excepting the baron who injures you, and his servants or dependants, and such of his relations as fall within the "seventh degree of affinity."

V. Judicial combat.

"Thou shalt not kill," excepting thy antagonist. But antagonists may be made at pleasure, and when made they may be killed.

VI. Private duelling.

"Thou shalt not kill," excepting some gentleman speaks a word which impeaches thy honor.

VII. Public war.

"Thou shalt not kill," excepting such as thy rulers wish to destroy. But this command affords no protection to the people of any nation, after a war manifesto has made them enemies, whether they have done any injury, or not.

Such must have been the comments on the divine command, to justify the several customs. We may suggest another explanation, which is as just as either of the preceding. "Thou shalt not kill," excepting such persons as thou shalt wish to have removed out of thy way. This is making short work, and expressing in few words the spirit of the other explanations, or limitations. This explanation applies most clearly to the custom of public war; and if this custom can be reconciled to a sacred regard for the command which forbids *murder*, there is not a man on the face of the earth who may not be killed without violating the law of God. For if the unoffending subjects of one nation may justly be put to death, in consequence of a declaration of war by the rulers of another nation, a counter declaration will make it just to kill the unoffending subjects of the nation which commenced the war. And if they may justly *begin* to kill, they may justly *continue* to kill, till one of the nations shall be totally exterminated. Thus the whole human race may be reduced to one man, without any transgression of the divine command.

According to the present custom of war, it is considered as the *duty* of soldiers, on each side of the contest, to obey the most sanguinary orders of their rulers. However unjust the cause may be on the part of a government, this is not regarded as any reason why the soldiers should not fight. Towns may be de-

stroyed, and men, women, and children indiscriminately and wantonly butchered, if the commander gives the word; and neither officers nor soldiers are regarded as guilty of murder. On this principle it may be the duty of soldiers to kill the most innocent and the most upright persons on earth, to gratify an ungodly ruler.

In like manner the custom of war treats every precept, which binds men to love one another. The commands of God all go for nothing before a war manifesto, and both of two armies are considered as *doing their duty*, and *acting bravely*, in slaughtering one another. What is this better than insanity?

Of the seven sanguinary customs, *four* have been totally abolished; and two of the remaining three have lost in a great measure the popularity they once possessed. The custom of propagating the gospel by the sword; the Crusades against Mahometans; privite wars and the judicial combat, are all now reprobated as savage and antichristian. Destroying men for supposed heresy, is perhaps in a few instances still practised in some popish countries; but the custom has lost its popularity among protestants, and probably with most of the Roman Catholics. The custom of private duelling has ever been limited to a particular class of men, and for a long time it has been sinking into contempt in the view of the serious and conscientious. But the custom of war, which is as savage and unjust as either of the others, and which has destroyed more human lives than all the other six, still reigns triumphant; and by the general consent of Christian nations it is crowned with glory and honor.

Each of the customs has been more or less destructive in proportion to its popularity. When any one of them lost its popularity, its mischiefs abated of course. From what *has* been, we must infer what *may* be. If other customs, which were once popular and thought to be just and necessary, have lost all their popularity, and ceased to exist, such *may* be the fate of war.

Should an impartial comparison of the seven customs be made, it would perhaps be difficult to decide which is the most unreasonable and unjust, or most repugnant to the spirit of the gospel. Future generations will probably class them all together, as the fruits of savage passions, accompanied by religious or political fanaticism, delusion, and insanity.

Aside from its present popularity, no solid reason can be given, why the custom of public war should be preferred as more equitable, just, or Christlike, than the custom of private wars, or the custom of duelling. Does the custom of duelling expose the innocent and injured person to still greater suffering, as his only recompense for the evils already endured? Just so it is with the custom of war. Does the custom of duelling place the innocent and the guilty on equal ground, as to liability to further injury? So does the custom of war. Does the custom of duelling give opportunity for the indulgence of the vil-

est passions of the human heart? So does war. Does not the custom of duelling expose innocent families to be reduced to mourning, want and misery, by the death of those on whom they are dependant? War does more, it exposes the innocent families not only to loss of friends and property, but to be killed by the invading foe. Does the custom of duelling deprive the community of persons of eminent talents? So does war. Is duelling a perfectly uncertain mode of obtaining redress for wrong? So is war.

Similar observations might be made in comparing public wars with the ancient custom of private war. In each of the customs success depends more on skill, courage, and force, than on the principles of humanity, and equity. For success as often attends the offender as the injured.

To a considerate person it would be shocking to think how great a part of mankind must appear at the bar of God, either as manslayers, or as persons who have been slaughtered by their brethren!

We are not authorized to say what allowance will be made by a merciful God, for the delusions which have resulted from the popularity of sanguinary customs. But if all professed Christians who have been concerned in supporting these customs, and who died in such errors, shall be excluded from the kingdom of heaven; the followers of Jesus since the reign of Constantine may be emphatically called a "little flock." And if in the class of manslayers God shall include all who have been instigaters and encouragers of one or other of the seven sanguinary customs, and shall make no allowance for the influence of delusion, we may with the deepest concern exclaim, "who then can be saved!"

Illustrations of passages in the New Testament, which refer to sentiments &c. among the Jews, in the time of our Lord.

46.

Luke vi. 12. "And it came to pass in those days, that he went out into a mountain to pray, and *continued all night in prayer to God.*"

The Jews, beside their tabernacle, or temple, which was *the only place for sacrifice*, had two other places for religious exercises; proseuchas, or houses of prayer, and synagogues. The difference between these places was, that synagogues were covered edifices, like our houses and churches, in which the law and the prophets were read and expounded, and the people instructed in the duties of their religion. They were also built *within* the cities. "Moses hath of old time," says Luke, "*in every city*, them that preach him, being *read in the synagogues every Sabbath.*" (Acts xv. 21.) But a proseucha, or house of prayer, was a plot of ground, encompassed by a wall, or by some other means enclosed, and open above; and as the name imports, was used only for prayer.

These houses of prayer were never built in the cities; but in the fields, or by a river side, or on the mountains; and in them, as in the temple, every one prayed apart, for himself. It was into one of these proseuchas that our Lord retired, when he went up into a mountain to pray; and the last expression of the evangelist would have been more accurately rendered, he *continued all night in a proseucha*, or *a house of prayer*.

Josephus has preserved a decree of the city of Halicarnassus, permitting the Jews to build proseuchas; in which it is said, "we ordain that the Jews, who desire it, both men and women, do observe the Sabbath, and perform sacred rites according to the Jewish laws, and build proseuchas by the sea side, according to the custom of their country; and if any man, magistrate or private person, should molest them, he shall pay a fine to the city." And Philo Judæus says, applauding the clemency of Augustus Cæsar, "he knew the Jews had their proseuchas, and were accustomed to assemble in them, especially on the Sabbath; yet that he had never molested them, as had Caius." It appears indeed, that in the time of our Lord, the word *proseucha*, or house of prayer, comprehended also synagogues; yet twice in the New Testament it seems to have retained its original, and limited signification. The first is that which we have cited at the head of this number. The other is in the 13th verse of the 16th chapter of Acts, where we are told that when Paul, and those who were with him, were come to Philippi, on the Sabbath day they went out of the city, by a river side, *where prayer was wont to be made;* according to the Syriac, *where there was perceived to be a house of prayer*. The original expression implies, that it was a proseucha, or Jewish house of prayer.

Of the origin of these places of worship, we know nothing. The venerable Joseph Mede maintains, with his usual learning, that *the sanctuary of the Lord*, in *Sichem*, or Shechem, in which *Joshua took a great stone, and set it up there*, (Josh. xxiv. 26.) and to which he called an assembly of the people, was a proseucha; or house of prayer, which the Israelites, after they had subdued the country, had erected at the very place where God first appeared to Abraham,—where the patriarch built his first altar after he came into Canaan,—and where God had said to him, *unto thee will I give this land*. This is not indeed certain; but the conjecture is ingenious, and not improbably just.

But I would not willingly confine attention, even for a moment, to a subject or a fact of mere useless speculation. We are told by the Evangelist that our Lord, having *continued all night in a house of prayer, when it was day, called his disciples, and of them chose twelve, whom he also named apostles*. The connexion of these circumstances is most interesting and instructive. The choice of his apostles is preceded by a whole night of prayer. And how forcibly are we taught in this conduct of

our Lord,—who left us an example that we should walk in his steps,—the solemn duty, in all the great and important purposes of our lives, with an application of our minds and hearts, proportioned to the magnitude of the object which interests us, to seek the guidance, and to cast ourselves on the disposal of God! It is a rich indulgence to the Christian student, to comprehend, as exactly as he can, the actual situation of our Lord as he is described by the Evangelists; the characters of those whom he addressed; the precise meaning of his expressions; and every circumstance which has a connexion with his character and his instructions. But let it never be forgotten, that the end of a Christian's knowledge should be, the improvement of his own practice. Nor will it be useless to have ascertained, that it was to a proseucha, or to a house of prayer upon a mountain, that Jesus retired for a night, before he made his election of his twelve apostles, if, in dwelling for a few moments upon the place of which he availed himself for a night of prayer—in entering with him the enclosure in which he had secreted himself—we feel, as perhaps the association may aid us to feel, more deeply the obligation of his example, and are more powerfully excited to go and do likewise.

[Joseph Medes' works, p. 65—67. Lardner, v. 1. p. 110—112. Lewis' Orig. Heb. B. 3. c. 9. Prideaux Connect. P. 1. B. 6. v. 2. p. 556]

EFFECTS OF THE MICROSCOPE ON THE MIND OF A BRAHMIN.

To the Editor of the Christian Disciple.

Dear Sir,

I send to you the following anecdote, from a review of *Forbes' Oriental Memoirs.* It will interest those who read only to be entertained. It will much more deeply interest all, whose Christian sympathies are excited by the debased condition of the heathen world; and are accustomed to indulge their thoughts upon the practicability, or are already convinced of the duty, of extending the light which we enjoy, to those who are in darkness.

"A Brahmin, far beyond his brethren both in powers of mind and extent of knowledge, lived in habits of great intimacy with an Englishman, who was fond of natural and experimental philosophy. The Brahmin, who had learned English, read the books of his friend, searched the Cyclopedia, and profited by his philosophical instruments. It happened that the Englishman received a good solar microscope from Europe. He displayed its wonders with delight, to the astonishment of the Brahmin; and convinced him, by the undeniable evidence of his senses, that he and his countrymen, who abstained so scrupulously from tasting any

thing which had life, devoured innumerable animalculæ upon every vegetable which they ate. The Brahmin, instead of being delighted as his friend had expected, became unusually thoughtful, and at length retired in silence. On his next visit, he requested that the gentleman would sell him the microscope. To this it was replied, that it was a present from Europe, and not to be replaced. The Brahmin however was not discouraged by the refusal. He offered a very large sum of money, or an Indian commodity of equal value; and at length his friend, weary of his importunities, or unwilling longer to resist him, gave him the microscope. The eyes of the Hindoo flashed with joy. He seized the instrument, hastened away, caught up a large stone, and in an instant smashed it in pieces. Having done this, he said in reply to the angry reproaches of his friend, that when he was cool he would pay him a visit, and explain his reasons. Upon that visit he thus addressed his friend:

"O that I had remained in that happy state of ignorance, in which you found me! Yet I confess, that as my knowledge increased, so did my pleasure, till I beheld the wonders of the microscope. From that moment, I have been tormented by doubts. I am miserable, and must continue to be so, till I enter upon another state of existence. I am a solitary individual among fifty millions of people, all brought up in the same belief as myself, and all happy in their ignorance. I will keep the secret within my own bosom. It will destroy my peace; but I shall have some satisfaction in knowing, that I alone feel those doubts, which, had I not destroyed the instrument, might have been communicated to others, and rendered thousands wretched. Forgive me, my friend; and bring here no more implements of knowledge."

And could a microscope alone shake the faith of a Brahmin, even to its deepest foundations? Did he feel the whole fabric of the superstition, in which his soul had taken up its quiet residence, falling into ruins about him, by the acquisition of so very small a portion of the knowledge, which an enlightened philosophy conveys? What then may we not hope from intelligent, well directed, and persevering zeal in that mighty empire, in the parts of which in subjection to the British government, there is computed to be a population of sixty million souls! The lesson of the broken microscope will not have been given in vain. Its wonders will be exhibited, and the progress of general knowledge advanced; and the fall of superstition will be the triumph of the gospel.

I cannot refrain from the remark, although it will probably be suggested to the minds of many of your readers, that while the genius of the religion of an East Indian, shrinks appalled even from one ray of light, and retains its reverence and exercises its power, only because it is shrouded in darkness, and acts unseen, the religion of Christians, blessed be God, after being exposed to the broad day of all the enlightened periods of eighteen

centuries, after being ten thousand times ten thousand weighed in the balance of reason and learning, it has been received with the fullest conviction, and the warmest devotion, by the most improved minds in every age. The progress of knowledge in society, is one of the great preparations for the progress of Christianity. It is peculiarly the religion of civilized man; and if the exertions which are now made in the cause, are continued, in proportion to the advancement of true civilization, with the blessing of God, will be the advancement of our most holy faith.

I have lately read "the substance of two speeches, delivered by Mr. Wilberforce in the House of Commons, in 1813," on the subject of improving the condition of the natives of India. It contains much valuable information, on the state of the Indian character, and the importance of extending to them the means of better instruction. Will it be agreeable to you to receive a compressed view of this subject, for your very useful publication?* Yours with great respect.

ALFRED THE GREAT.

Alfred, the boast of Britain, was born about the year 849 or 850. He was the son of the Anglo-Saxon king Ethelwolf, and grandson to Egbert. Ethelwolf had several sons; Alfred was the fourth, and the father's favorite. At six years of age he accompanied his father to Rome, and continued there a year. The next year after his return to England, his father sent him again to Rome with a considerable retinue. He was noticed and anointed by pope Leo III. But the lot of Alfred was cast in a barbarous age and among a barbarous people. Tho' a prince, his education was much neglected till he was twelve years of age. His genius was then roused by hearing some Saxon poems; he soon learned to read, and obtained a knowledge of Latin. His thirst for learning and his devotion to study became so ardent, that he regarded his accession to the throne as a matter of regret rather than of triumph.

According to Mr. Hume, he began to reign in 871, at 22 years of age: Mr. Cottle says he was but 21 when his reign commenced. At that period the Danes were making terrible ravages in England. Alfred possessed great military talents, which he employed according to the custom of the age, in attempts to free his country from the Danish barbarians. But at one period the Danes were so successful that he was obliged to lay aside the ensigns of royalty, dismiss his servants, and disguise himself in a peasant's habit. The Danes pursued their work of destruction, but sought in vain for the king. He concealed himself till he found they had become remiss; then he availed himself of the opportunity to recover his kingdom and his dignity. He

* To this question we answer in the affirmative. Ed.

had great difficulties to encounter, but success finally crowned his efforts.

Considering the age in which he lived, the character of his enemies, and the havoc they had made of his countrymen, he was remarkably *humane* in his treatment of them. When it was in his power to exterminate the army of the Danes under Guthrum, he not only spared their lives, but gave them a part of the country for settlement, and placed them on the ground of equality with his other subjects. This and other instances of humanity gave a lustre to his character, which far surpassed the glory of military conquests.

In the reign of Alfred, the people of England were professedly Christians, but they had received Christianity in the papal form, and probably had no idea of any other. They were generally ignorant, having advanced but a little from the savage state. By frequent invasions and by a long course of savage warfare, they had become a mixed multitude—a ferocious, rapacious and blood-thirsty people. Violence and revenge, private wars, robbery and murder abounded in the land. To establish civil government and equitable laws among such a people was an arduous task, and one that required extraordinary talents. Such talents were found in Alfred, in a degree which has perhaps never been surpassed among men.

That he might render the execution of justice strict and regular, and that he might effect a change in the habits of the people, he divided his kingdom into counties, the counties into hundreds, and the hundreds into tythings or tens. Ten householders made one tything, and ten tythings one hundred. Each tything had a head, called a *tythingman*, who was made responsible for the conduct of those under his care. The institution was so formed, that it became not only the duty but for the interest of every man to keep a watchful eye over the conduct of his neighbors. In cases of difficulty the tythingman called his whole class together to assist him in deciding. In affairs of great moment, appeals were allowed from the tything to the hundred, who assembled every month for the settlement of controversies. From the hundred, 12 men were chosen to sit with the presiding magistrate in deciding causes.—Thus originated the present custom of trial by jury in England and in this country. The county court met twice in a year; in this a bishop presided, and from this an appeal was allowed to the king. But such was the incompetency of many of the judges, and such the confidence the people had in the superior wisdom and integrity of the king, that appeals became so frequent as to be embarrassing. To remedy this evil, he exerted himself to have the nobility well instructed in letters, and in laws—he was also careful to have men appointed as judges who were most esteemed for knowledge and probity, and he severely punished malversation in office.

Such was the success of his legislation and efforts, that a remarkable change was produced

in the manners of the people. Robberies and other atrocious crimes were repressed, and a new aspect was given to the state of society. So exact was the police, that it is said, Alfred hung up golden bracelets near the highway as a test of the manners of the people, or of the efficacy of the laws, and no man dared to touch them.

When he ascended the throne, such was the ignorance of all classes of society, that he said he knew not *one* person south of the Thames, who could interpret the Latin service, or prayers used in the churches; and very few, he said, in the northern parts had attained that pitch of erudition. But he invited the most celebrated scholars from the various parts of Europe to settle in England—established schools throughout his kingdom, and obliged parents to send their children to school.

But the most effectual means employed by Alfred for the encouragement of learning was *his own example.* He divided his days into three equal parts—one third he devoted to sleep, diet and exercise—one third to the dispatch of business, and the other to study. That he might the more exactly divide his time, he made use of tapers of equal length, which he burned in lanthorns—clocks and watches being then unknown. By such a careful distribution and employment of time, he acquired much knowledge, and wrote much for the benefit of others.

To convey moral instruction to his people, he employed apologues, parables, stories, and apophthegms, couched in poetry. He did not think it beneath his dignity to act the part of a teacher among his people. Their moral improvement and happiness was an object dear to him, and for which he was willing to make many sacrifices.

"The merit of this prince," says Mr. Hume, "both in private and public life, may with advantage be set in opposition to that of any monarch or citizen which the annals of any age or any nation can present to us. He knew how to reconcile the most enterprising spirit with the coolest deliberation; the most obstinate perseverance with the easiest flexibility; the most severe justice with the gentlest lenity; the greatest vigor in commanding with the most perfect affability of deportment; the highest capacity and inclination for science with the most shining talents for action. Nature also had bestowed on him every bodily accomplishment, vigor of limbs, dignity of shape and air, with a pleasing, engaging and open countenance."

King Alfred died A. D. 901. A greater loss was perhaps never sustained in Britain by the death of one man. How happy it would have been for that nation, had all their kings been Alfreds! Altho' he possessed great military talents, still it appears that he was of a pacific, humane character, and was far from delighting in war and blood. The title THE GREAT, was probably never before or since added to any man's name with greater propriety than to his. And if unwearied endeavors to advance the moral improvement and happiness of a nation, are evidences of goodness, he, in com-

parison with most other rulers, might have been called Alfred THE GOOD as well as Alfred THE GREAT. To this his military character is not to be urged as an objection; for he lived in a dark age, and he probably acted according to the light he possessed, and the circumstances in which he was placed by Providence.

"Not in the Eternal's eye
Is the same deed by different men performed!
Motives and principles to him appear
Clear, though concealed from human scrutiny."

Mr. Cottle in his poem represents the "Guardian Angel" as thus addressing Alfred —

"Alfred, be thou resolved
Well to perform thy part; and ever know
From whence assistance comes. Be this thy name,
THE FATHER OF THY PEOPLE! Cherish worth!
Where talent is, turn it to good! Prevent
With power's strong arm, all violence to men,
All cruelty to brutes! For God beholds
With a paternal eye his lowest works,
And hath appointed for the unfeeling heart,
Deep and peculiar punishments.—
"A good king happiest feels
To see his people happy! Such be thou!
Instruct the ignorant, and as the spring—
The source of best instruction—spread the sound
Salvation dealt to man! Give them the food
God hath appointed! This shall tame their hearts
When other things all fail."

"CHOOSE YOU THIS DAY WHOM YOU WILL SERVE."

THE words of Joshua now before us suggest several important ideas.

In the first place they teach us, that *religion* is a subject of *choice*. We are not born religious, nor are we made so by education or the mere care and labors of parents or instructors, without our consent and earnest cooperation. Religion requires our determination, our voluntary choice; and it is also the most solemn question on which we can be called to decide.

To what purpose are all the exhortations of ministers, the prayers of God's people, and the expostulations of the gospel, if we will not be persuaded to choose and seriously act for ourselves? Let us then bring ourselves to the test of serious examination, whether we have in very deed chosen a life of real religion.

Some perhaps will say for themselves—We have regularly attended God's worship; we have been trained up to walk circumspectly, to avoid impiety, impurity, dishonesty and falsehood; we have set a good example, and have not deliberately brought disgrace on religious institutions. But it may be asked, Why have you done these things? Has it been from a principle of duty, a sense of obligation and from love to God? Or has it been from a thousand various motives which you have never examined? If the latter, you have yet to choose whom you will serve.

As religion is a subject of

choice, it is not a thing to be *forced* upon us either by God or man. Nor are we to wait in a state of indifference and indecision, expecting miraculous agency to turn us from a course of sin to the service of God. If we speak it with reverence, we may truly say, that even Omnipotence cannot effect the conversion of a sinner without his consent. For conversion implies the consent and choice of the mind to serve the Lord.

Choosing religion or the service of God, implies more than a consent to be of this or that party among professed Christians, and more than the adoption of any human system of doctrines or opinions. It consists rather in a serious determination of the mind to devote ourselves to the honest study and practice of God's will. Without this we shall be exposed to pass through life in a state of delusion, to confound our zeal for a sect, with zeal for the truth; our attachment to those who bear the same insignia with ourselves, with love for our neighbor; and our choice of a party for devotedness to God.

In the second place we are to remark, that in choosing religion we make choice of some *object* to serve—Choose you *whom* you will serve. The majority of mankind are the slaves of some ruling passion from which their whole life takes its direction. The passions which hold the world in bondage, may be reduced to a few great tyrants—the love of pleasure—of power—of money—of fame. "Know ye not," says the apostle, "that to whomsoever ye yield yourselves servants to obey, his servants ye are whom ye obey, whether of sin unto death, or of obedience unto righteousness?"

Do any plead for themselves thus? 'We have been always devoted to the service of God—our parents dedicated us to him in our infancy—and we have yielded to the authority of his law.'

Let this profession be examined:—How are you affected by the opinion of the world? What are the vices which you abhor? Do you abhor all the vices which God's law forbids, or only those which happen to be censured by the indulgent moralists of the age? Do you abhor all impurity, profaneness, dissoluteness, revenge, worldliness and irreligion? Dare you in the face of reproach, contempt, and ignominy, refuse to yield to the favorite opinions of those who call themselves the world? Are you so much superior to their condemnation that you dare to forgive a man who has insulted you? Dare you let the world know that you fear God and not reproach—hell and not the contempt of the wicked? Can we be the servants of God, and yet the slaves of the world's law? Can we be the servants of God and yet ashamed to avow our religious principles and to practise according to his requirements?

Do we pretend to serve God while we are buried in avarice, and while we devote our days and nights to the service of mammon or wealth? If the love of wealth engrosses our pursuits and narrows our benevolence, if it quenches our sympathy for oth-

ers and closes our hearts against their distresses and wants, if it makes us hard in our dealings and punctilious in our demands, if it renders us more sensible to wrongs done to ourselves than to sins against our heavenly Father, then are we the slaves of wealth rather than servants of God.

There are many who are the slaves of sensuality, who perhaps do not feel their own bondage. How sure, and yet how secret, is the progress of intemperance! How is the whole mind often subjected, and the faculties exhausted by this vice before the poor slave is aware of his danger! He is a slave of sensuality who for the sake of its pleasures neglects the improvement of his mind, or incapacitates himself for the discharge of his duties, or for the enjoyment of the sweets of religion.

Let those who have hitherto preferred the service of the world to the service of God—and who imagine that religion is a burden and the service of God a restraint—believe the voice of all experience, that there is no master so severe as the world, and no service more unprofitable than that which they have chosen. There is no end to the sacrifices which must be made to conform to the capricious laws of custom and popularity. After all that is made in this life there must be a dreadful sacrifice when death closes the state of probation. For what is a man profited if he shall gain the whole world and lose his own soul? or what shall a man give in exchange for his soul!

In the last place, observe the *time* of choosing. Choose you *this day* whom you will serve. Why *this day?* Because every motive which can affect a reasonable mind demands it.

Choose this day, because it is the most important thing in life. Our first obligations were to God, and time, instead of diminishing them, only encreases their number, and the sin of our neglect.

Choose this day, because it is the only day of which we are sure. We know not what a day may bring forth; we have no pledge of the continuance of life; we have nothing to depend upon but the mercy of that very God to whose service we are required to devote ourselves.

Choose you this day, because every day's delay renders your choice more unlikely. The motives may never again appear so strong to your minds as they do at present; the subject may never again be urged upon you, and some change in your circumstances may place you out of the hearing of these calls, and out of the power of using the means with which you are now favored. You may be prevailed upon by some considerations of pleasure or wealth, to abandon the ordinances of worship which you now attend. By delay you contract the habit of making excuses, your hearts become more insensible, and the world fastens upon you some new chain.

Choose you this day whom you will serve, because to choose the service of God may be more difficult hereafter, and because late repentance will be *bitter* and perhaps of *little worth*. What is thought to be repentance at the eleventh hour is much to be sus-

pected, as only the effect of fear, or as a state of mind extorted by the prospect of death, without any sincere love to God.

Choose you this day, because the whole life ought to be devoted to God, and to serve God is a different thing from determining to commence his service in a future day. Whatsoever thy hand findeth to do, do it with thy might. The night cometh, in which no man can work. Think how much sin and sorrow you may prevent by an immediate dedication of yourselves to God: how many your example may influence, how many may be awakened by your determination to serve the Lord. Think also how many are encouraged to go on in sin by your delay, and how their condemnation as well as yours may be aggravated by your neglect.

Choose you this day, because the invitations of heaven are so pressing and so affectionate. How long, ye simple ones, will ye love simplicity, and the scorners delight in their scorning, and the fools hate knowledge. "Turn ye at my reproof." "Turn ye, turn ye, for why will ye die."

Choose you *now*, because to defer is to presume on mercy which has already been abused by delay. To delay any longer is both disingenuous and presumptuous; and the expostulations of Heaven are very affecting. "Because I have called and ye have refused, I have stretched out my hands and no man regarded; but ye have set at nought all my counsel and would none of my reproof; I also will laugh at your calamity, and mock when your fear cometh. Then shall they call on me, but I will not answer; they shall seek me early, but they shall not find me; for that they hated knowledge, and did not choose the fear of the Lord."

B.

EXTRACT FROM A DISCOURSE ON THE FAILURE OF ATTEMPTS TO PROPAGATE THE GOSPEL AMONG THE HEATHEN.

Attempts to propagate the gospel among the heathen in modern times have been attended with less success, than we might seem warranted to expect, when we consider the zeal that has been employed, and the exertions that have been expended on the subject. Particularly has this been the case with respect to the natives of this country. How is this failure to be accounted for? Is it, that no proper means have yet been employed—that no suitable messengers have been sent—that no previous and concurrent efforts have been made to give them a favorable impression of the tendency and effects of Christianity, and thus to prepare them for its reception, by extending to them the improvements and comforts of civilized life? This will not be said. Neither zeal, nor benevolence, nor discretion, nor activity, in many cases well directed, nor ample means judiciously applied, have been wanting. Yet the savage prejudices have not been overcome. Is there

not, then, some other cause, to which we may attribute a part, at least, of our want of success? Are not the best endeavors to give to the natives of the land the comforts of civilized life, and the blessings of the gospel, counteracted by the treatment they receive from us in other respects, and the character in which we appear to them? We offer to them a religion of peace and good will, yet they see us carrying on among ourselves and against them ferocious and desolating wars. We profess and preach a doctrine of purity and self denial, and they witness in us a licentiousness of manners and self indulgence unknown among them, who make no such pretensions. We invite them to embrace a religion of justice and disinterestedness; yet we drive them from their possessions, and take from them their country. While some of us are teaching them the doctrine of eternal life, and offering them the hopes of a heavenly inheritance, others of the same nation and manners, and apparently of the same profession and principles, are cheating them out of their possessions, corrupting their morals, brutalizing their manners, & driving them to seek safety from our depredations in deeper forests, and remoter wildernesses. We exhort them to embrace a religion, which considers all men as brethren, and teaches humility, mutual condescension, universal good will, and the common regards of the universal Parent for all his children, and the common provision he has made for them; yet they find themselves treated by us, as a different order of beings—as a degraded race, not possessing the same nature, not entitled to the same rights as ourselves. Is it wonderful then, that they are not converted? Can we be surprised, that they resist our endeavors for their benefit, when experience has taught them, that whatever may be the designs and views of Christians, the uniform result of an intercourse with those who profess to be Christians, to *them* has been robbery, corruption, exile and slavery? Are we to be surprised that the most pious, and wise, and faithful missionaries should meet with little success, surrounded by intrepid adventurers, who treat these natives of the soil as beasts of the forest, and are continually embroiling them in quarrels, that they may have a pretence for seizing on their lands;—and by cunning traders, who are ready to defraud them of their rights, to take advantage of their ignorance and their propensities, to spread the worst of corruptions among them; in fact to sacrifice every principle of justice and feeling of humanity to a lucrative traffic? Little reason have we to hope, that even accompanied with the useful arts, and the improvements and comforts of civilization, the gospel will be received by the natives of our country, until those causes shall be removed, which have thus counteracted, and continue to counteract the efforts of piety, and benevolence, and enlightened zeal.

In other regions of the world we have indeed heard of better prospects;—and we rejoice to hear, that both in Asia and Africa some hopeful symptoms have

appeared of a powerful renovating influence. The gospel seems to be finding its way, and sending forth its gentle beams, into the regions of darkness and superstition; and new efforts, prompted by zeal, and aided by ample means, are pushing the triumphs of light and Christian liberty far into the domains of ignorance and moral slavery. We would cheerfully contribute to the benevolent design, and we do offer our fervent prayers for increasing success. We yield to the delightful vision, which seems opening to our eyes, and hail the approach, and, as we fondly flatter ourselves, the commencement of a new and brighter era; and fancy that we see in prospect the nations of the East and the tribes of the South flocking as doves to their windows, laying down their prejudices, and renouncing their superstitions, receiving with thankfulness the new light imparted to them, and submitting with cheerfulness to the new authority imposed on them. We see the ancient monuments of superstition sinking into ruins, the fabric of ignorance crumbling into dust; and the fair temple of truth rising in its majesty and beauty to be beheld and admired, and to become the resort of the world.

But our fancy receives a check, and our expectations are chastened to a soberer character, when a nearer view, and a retrospect of the past, present to us the obstacles that are yet to be encountered, the causes which yet remain to counteract every good purpose and effort for the conversion of heathen nations. We have heard of the ardent zeal, the incredible labor, and unconquerable firmness, intrepidity, and perseverance, which carried the gospel two centuries ago into distant regions of the East, and of the power with which it went forth; idolatry, superstition and ignorance falling before it, so that its final and complete conquest seemed to be fast approaching. But where are now the monuments of that success—where the remains, or the descendants of the converts, which were then made? The arts of a worldly policy were seen to mingle with the efforts to propagate Christianity. The designs of avarice and of power were discovered. And at the touch of such detection, the splendid vision vanished. Christianity sunk under the supposed hypocrisy, & detected avarice, and love of power in those who attempted its propagation.

It would strengthen our confidence in the present promise of extensive spread and prevalence of the gospel, could we discern none of the same counteracting causes in operation, which have before proved so fatal. But we cannot shut our eyes against facts that force themselves on our notice. The whole intercourse of the nations of christendom, with the southern and eastern hemisphere, has not been calculated to inspire confidence in the disinterestedness of their views and designs. It has not been calculated to prepare them for the reception of their principles and institutions. The miserable African—can he soon forget that the Christian who now invites him to receive a doctrine of peace, humanity, and

mutual affection, is the same that for two centuries has been stirring up ferocious wars among the tribes of his country, and transporting his ancestors and his brethren to a cruel and a hopeless slavery?—The wretched Hindoo sees around him the monuments of his country's wrongs—the permanent records of the avarice, and fraud, and violence, and rapacity of those Europeans, who are now coming with so much zeal and benevolence to impart a religion which teaches righteousness, and truth, and charity. Will he distinguish between the Christian teacher and the Christian conqueror, or trader? Will he listen to the *words* of the missionary, and be blind to the *deeds* of the unprincipled adventurer?—still more, to what must seem to him, whatever it may be in reality, an authorized system of fraud and pillage, of violence and oppression?

In proportion as a more just and humane policy is pursued by Christian nations in their political and commercial intercourse with heathen nations, and measures are adopted to restrain and prevent individual wrongs, and indications thus appear, that they make the principles of the religion they offer them in some measure the basis of their own public policy, and the rule of their individual transactions—we may reasonably hope, that the prejudices which have prevented the spread of the gospel will subside;—that past injuries will be gradually forgotten, and the memory of other examples effaced;—that the messengers of a heavenly doctrine, the teachers of a pure morality, the heralds of the glad news of salvation, will be heard with respect and confidence, and the Christian faith be once more extended beyond the limits, to which centuries have confined it. It is delightful to look forward with such a hope, and to cherish the belief that it may not be distant. It is delightful to notice and acknowledge the symptoms of its approach, in any change in national policy—by which the most flagrant wrongs are in some measure redressed or prevented—by which some check is given to unchristian rapacity and violence, and thus some better hopes and greater facilities are furnished—at least some obstructions removed, by which fairer prospects are opened to those who are ardently looking for the conversion of the heathen world.

We see with unfeigned satisfaction, and with admiration, the generous ardor that is displayed, and the honorable efforts employed in the nation from which we originated, to spread abroad the light of the gospel, and impart its blessings and hopes to distant regions. Nor would we refuse the tribute of applause to that zeal, and piety, and charity, which from our own country have sent a tributary stream to join with the larger current which they have supplied, and directed to a remote land. Yet may we not be allowed to hope, that our own efforts, though less splendid, and less adapted to attract the public notice and admiration, may not be less useful*—may not be less promotive of the Christian cause,

* This discourse was delivered before the society for propagating the gospel among the Indians and others in North America.

or less acceptable to our common Master? While we honor the enlarged charity, which lends its wealth, and the intrepid zeal and piety, which offers its personal services in foreign missions, may we not feel a reasonable satisfaction in our humbler efforts; and believe, that in furnishing religious instruction to the scattered inhabitants of our new settlements, and in offering the gospel to the unconverted savages near our borders, and the half civilized tribes within our own territory, we may do something for our Master, and promote as certainly and as effectually the progress of his religion in the world? We are apt to be dazzled by appearance, and carried away in admiration of that, which is showy and magnificent. That charity seems cold, and mean, and narrow, which goes not beyond the circle of our neighborhood or country. *That* only appears heroic and praise-worthy, which, leaping over the common limits, that confine our sympathies, and bound our exertions, seeks the objects of its regard in distant climes; traverses foreign regions, and flies over seas to offer the news of salvation to the remotest parts of the earth. But it is not our soberest and correctest judgment, that overlooks and despises the common and useful, to admire the rare and splendid. While thousands of our brethren through poverty and the circumstances of their situation, unprovided with the regular instructions of our religion, are calling for our aid—and thousands more of the natives on our own shores, groping in darkness, and perishing for lack of vision, lay claim to far more of our benevolence, than can be spared from still nearer objects, we have little reason to think meanly of that charity, which thus limits its provisions.

CHILLINGWORTH'S PLAN FOR UNITING CHRISTIANS.

"Let all men believe the scriptures, and them only, and endeavor to believe them in the true sense, and require no more of *others*, and they shall find this not only a better, but the only means to restore unity. And if no more than this were required of any man to make him capable of *church communion*, then all men, so qualified, though they were different in opinion, yet, notwithstanding any such difference, must be, of necessity, one in communion.

"The presumptuous imposing of the senses of men upon the *general* words of God, and laying them upon men's consciences together; this vain conceit, that we can speak of the things of God better than in the words of God; this deifying our *own* interpretations and enforcing them upon *others;* this *restraining* the word of God from that *latitude* and *generality*, and the understandings of men from that *liberty* wherein Christ and his apostles left them, is, and hath been the *only* fountain of all the *schisms* of the church, and that which makes them immortal. Take away these walls of separation, and

all will quickly be *one*. Require of Christians only to believe in Christ, and to call no man master but him only; let those leave claiming infallibility that have no title to it; and let them that in their *words* disclaim it, as protestants do, disclaim it likewise in their *actions*. In a word, restore Christians to their just and full liberty of captivating their understanding to scripture only; and then as rivers, when they have a free passage, run all to the ocean, so it may well be hoped, by God's blessing, that universal liberty, thus *moderated*, may quickly reduce Christendom to TRUTH and UNITY."—*Life, and the religion of Protestants.*

EFFECTS OF THE TORPEDO.

ON paraphrasing the scriptures, Dr. Campbell has the following observations:

"We are told of the torpedo that it has the wonderful quality of numbing every thing it touches. A paraphrase is a torpedo. By its influence, the most vivid sentiments become lifeless, the most sublime are flattened, the most fervid chilled, the most vigorous enervated. In the very best compositions of this kind that can be expected, the gospel may be compared to a rich wine of a high flavor, diluted in such a quantity of water as renders it extremely vapid. In all those paraphrases we have had occasion to be acquainted with, the gospel may more justly be compared to such a wine, so much adulterated with a liquor of a very different taste and quality, that little of its original relish and properties can be discovered. Accordingly in one paraphrase Jesus Christ appears a bigotted Papist; in another, a flaming Protestant. In one he argues with all the sophistry of a Jesuit; in another he declaims with all the fanaticism of a Jansenist. In one you trace the metaphysical ratiocination of Arminius; in another, you recognize the bold conclusions of Gomarus; and in each you hear the language of a man, who has thoroughly imbibed the system of one or another of our Christian Rabbis. So various and so opposite are the characters which in those performances our Lord is made to exhibit, and the dialects which he is made to speak. How different is his own character and dialect from them all!" *Philosophy of Rhetorick, p.* 437.

This passage has the appearance of severe animadversion. But is it not a fact that the severity consists in the pertinency, force and justness of the remarks? And may we not with propriety say, that all these observations are as perfectly applicable to *human creeds* as to "*paraphrases*" of the language of scripture? Let the phrase *human creed* be substituted for "paraphrase," and will not all the observations appear correct? "A *human creed* is a torpedo." It produces the effects ascribed to paraphrase. "In the best compositions of this

kind, the gospel may be compared to a rich wine of a high flavor, diluted with water." In many of them "the gospel may more justly be compared to such a wine—adulterated with a liquor of a very different taste and quality."—"In one *human creed* Jesus Christ appears a bigotted Papist; in another, a flaming Protestant. In one he argues with all the sophistry of the Jesuit; in another he declaims with all the fanaticism of the Jansenist. In one you trace the metaphysical ratiocinations of Arminius; in another you recognize the bold conclusions of Gomarus; and in each, you hear the language of a man, who has thoroughly imbibed the system of one or other of our Christian Rabbis."

The Dr. admits that in some instances "paraphrase" may be useful; we admit the same of human creeds. But when these creeds are established as *tests* of orthodoxy, of piety, of admission to Christian privileges, or ministerial fellowship, they are TORPEDOS *emphatically*. They have "the wonderful effect of *numbing*" Christian liberty, free inquiry, candor, and kind affections; of *chilling* brotherly love, or changing it into mere party attachment; of dividing the church of Christ and transforming Christians into partizans, and enemies one to another.

THINGS TO BE FORGOTTEN.

IN an essay "on the amusements and punishments proper for schools," Dr. Rush has the following remarkable paragraph:—

"We suffer so much from traditional error of various kinds, in education, morals and government, that I have been led to wish that it were possible for us to have schools established in the United States, for teaching THE ART OF FORGETTING. I think three fourths of all our schoolmasters, divines, and legislators, would profit very much by spending two or three years in such useful institutions."—*Essays*, p. 71.

We are not likely very soon to have such schools as Dr. Rush wished for; but it may not be amiss to mention some of those "traditional errors," from which "we suffer so much," that it is desirable to *forget them.*

Some school-masters would do well to forget the barbarous modes of governing schools by *terror* and *storm;* and instead of these to adopt the modes which are dictated by wisdom, kindness, and love. The first care of a schoolmaster should be to gain the love of his scholars, by the display of a kind, conciliating temper, that his pupils may be induced to regard him as a friend, and not as a tyrant; that they may obey him from respect and not from slavish fear; and that they may esteem his admonitions and reproofs as the fruit of good will, and not of ill nature.

The same observations will apply to many parents and heads of families. The modes of govern-

ing children by terror and severity, are not only unchristian and barbarous, but in the highest degree pernicious, to their tempers and morals.

There are many things which it is desirable that ministers of religion should forget; some of which perhaps are to be found in persons of every sect.

1st. Ministers should forget to think that the moral character of a man is to be estimated by his professing to believe, or to disbelieve propositions which are not to be found in the Bible, and which no man can understand.

2d. They should forget to think, that a belief of the peculiar tenets of any one sect is better evidence of a good heart, than "love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance;" because these are the fruits of the spirit, by which the followers of Christ are to be known.

3d. They should forget to imagine, that a *war spirit* may be lawfully indulged in controversies, on religious subjects, or that gospel charity, and the wisdom which is from above, will produce the same bitter fruits, as hatred, and the wisdom which is from beneath.

4th. They should forget to imagine, that they ever truly plead the cause of Christ, any farther than they are influenced by a kind, forbearing temper; or that they ever truly preach the gospel, when they indulge against their brethren the spirit of bitterness and sarcasm. Such things may justly be termed "traditional errors" and *antichristian barbarisms;* they discover a want of Christian feeling and good manners.

There are also many things which rulers and politicians should forget; a few only of which can now be mentioned.

1st. While they justly abhor the spirit of party as it is often displayed by the ministers of religion one towards another, they should forget to think that the *vices* of the clergy are *virtues* in them; or that what they would condemn in the clergy is commendable in legislators and magistrates. Party spirit, in all its forms, is subversive of virtue and happiness. The law of kindness is binding on all, whatever may be their rank or profession.

2d. Politicians and rulers should also forget to think that war is a *christian mode* of settling national disputes; or that they have a right to *vote away the lives of innocent people*, to gratify their own ambition, or to revenge the wrongs they receive. Such opinions and practices are gross "traditional errors," derived from a savage state of society, and unworthy to be named among a Christian people, except with abhorrence.

Happy will be the day, when all these "traditional errors" and barbarian vices shall be banished from our land!

RELIGIOUS INTELLIGENCE.

CONSTITUTION OF THE MASSACHUSETTS PEACE SOCIETY.

In forming a society, which it is hoped may have an extensive influence, we, the subscribers, deem it proper to make a concise declaration of our motives and objects.

We have been strongly impressed, by considering the manifold crimes and tremendous calamities of public war, and the melancholy insensibility which has been induced by education and habit, in regard to this most barbarous, destructive, and unchristian custom. Our earnest wish is, that men may be brought to view war in a just light, to see clearly its baleful influence on the political, moral, and religious condition of communities, and its opposition to the design and spirit of the gospel. Most earnestly do we desire that men may be brought to feel that a spirit of conquest is among the most atrocious of crimes; that the thirst for military glory is inhuman, delusive, and ruinous, and that the true dignity and happiness of a people result from impartial justice towards all nations, and the spirit and virtues of peace.

Various facts and considerations have conspired in exciting a hope, that a change may be effected in public sentiment, and a more happy state of society introduced. It is evidently the design and tendency of the gospel, to subdue the lusts and passions from which wars and fightings originate; and encouragement is given that a time will come when the nations will learn war no more. We believe that a great majority of the people in every civilized country, when free from the delusions of party passions and prejudices, have such an aversion to public hostilities that they would rejoice, if any plan could be devised, which would both secure their rights and absolve them from the burdens and sufferings of war. A late Treaty of Peace has suggested the practicability of such a plan, and given us an admirable lesson on the subject. We now see, that when two governments are *inclined to peace*, they can make some friendly power the umpire and last resort, for settling points of controversy. For this ray of pacific light we are grateful, and we hope that it will be like "the shining light which shineth more and more unto the perfect day." This hope is strengthened by reflecting on the animating fact, that the horrid custom of *private wars*, which for ages desolated Europe, was finally abolished by a similar project.

Besides, it is clear that every popular custom must depend on public opinion; and we also know, from history, that many customs and usages which were formerly considered as honorable, useful, and even necessary, have since been abolished, as inhuman and barbarous, and are now regarded with detestation and horror.

To the list of encouraging facts we may add, that by their late dreadful sufferings, the attention of the European nations is unusually excited to the guilt and miseries of war; and with joy we have learned that Peace Societies have been proposed, if not already established, on the other side of the Atlantic. These things not only encourage our hearts and strengthen our hands, but preclude the objection which might arise, that it is dangerous to cultivate the spirit of peace in one nation, whilst others retain the spirit of war. A cooperation in different countries is joyfully anticipated, in this great work of promoting peace on earth and good will among men.

But above all other sources of encouragement, we contemplate the benevolent character of our heavenly Father, as displayed in the gospel of his beloved Son. We there behold him as "the God of peace," and we have a cheering hope, that he will own

and prosper a society of peace-makers.

It is well known that a diversity of sentiment has existed among christians on the question, whether war be not in all cases prohibited by the gospel. But we intend that this society shall be established on principles so broad, as to embrace the friends of peace who differ on this as well as on other subjects. We wish to promote the cause of peace by methods which all christians must approve,—by exhibiting with all clearness and distinctness the pacific nature of the gospel, and by turning the attention of the community to the nature, spirit, causes and effects of war. We hope that by the concurrence of the friends of peace in all nations, and by the gradual illumination of the Christian world, a pacific spirit may be communicated to governments,—and that, in this way, the occasions of war, and the belief of its necessity, will be constantly diminishing, till it shall be regarded by all Christians with the same horror with which we now look back on the exploded and barbarous customs of former ages.

On these principles, and with these hopes, we adopt the following

ARTICLES.

I. The name of this society shall be THE MASSACHUSETTS PEACE SOCIETY.

II. The government of this society shall consist of a President, a Vice President, a Treasurer, a Recording Secretary, Corresponding Secretary, Assistant Secretaries, and six Trustees, who shall be annually chosen, three of whom shall constitute a quorum.

III. The funds of the society shall be under the direction of the officers, to be employed for the diffusion of light on the subject of war, and in cultivating the principles and spirit of peace. The officers, shall have power to appoint an Executive Committee, and Counsellors to advise with the Corresponding Secretary, and to make regulations for the dispatch of business.

IV. Each subcriber of one dollar annually shall be a member.

V. Each subcriber of twenty-five dollars shall be a member for life.

VI. All donations to the society shall be recorded; and every donor of fifty dollars or upwards, shall be an honorary member of the society and of the Board of Trustees.

VII. Each member of the society may receive one half his annual subscription in such books or tracts as the officers shall approve, and at the lowest prices of the society.

VIII. The annual meeting of the society shall be on the last Thursday in every year; at which time reports shall be made by the Trustees and the Treasurer.

IX. This society will encourage the forming of similar societies in this country and in foreign countries, by the dispersion of tracts, by correspondence, and by other suitable means. They will also encourage mutual aid and cooperation among all the friends of peace of every denomination.

X. Should any person become a member of this society whose residence is remote from Boston, it shall be regarded as honorable for him to encourage the establishment of a similar society in his own vicinity.

XI. No change in the objects of the society shall ever be made, but the articles may be amended, and new articles may be added, as occasion shall require; provided that no alteration be made except at the annual meeting, and by the consent of two thirds of the members who may then be present.

Facts relating to the Massachusetts Peace Society.

IN consequence of an arrangement made by four individuals, who are now members of the Massachusetts Peace Society, a meeting of 17 persons took place in Boston, on the 18th of December last, to consult on the subject of forming a Peace Society. It was the wish of the projectors of the plan, to form a society on such principles as would embrace *the real friends of peace*, without any regard to difference of opinion on other subjects, whether religious or political. But it was not known how extensively the sentiments in favor of such a society had been embraced: and of course but

a few persons were requested to attend. At the first meeting a committee was chosen to form a constitution, and the meeting was adjourned to the 28th of the same month, to be held at Chauncey Place, immediately after the Thursday Lecture; at which time the committee reported a constitution. This was read, discussed, adopted and subscribed, by a considerable number of persons. The choice of officers was postponed to January 11, 1816, in the hope that the number of subscribers would be increased. The numbers of subscribers has indeed been increasing, and some of the officers have been chosen, but the list is not completed. We shall therefore defer giving the names of the officers to a future Number. But we have the pleasure of stating that in the list of subscribers may be seen the names of the Governor of Massachusetts, the Chief Justice of the Supreme Court, the President and several of the Professors of Harvard University, twenty ministers of the gospel, and a considerable number of respectable laymen.

This may surely be considered as an auspicious beginning; it is the Lord's doings, and to him be all the praise.

Extracts of a letter from a Friend, to the author of the "Friend of Peace."

"The Friend of Peace, 3d No. came very opportunely, as leisure, and a state of mind favorable to its perusal combined; and it has been attentively and deliberately read. It must do good to hold up to view such a picture of the horrors, and of the miseries of war. Secret conviction, 'that war is unlawful for a Christian,' if not an open avowal of the doctrine, I hope will be the happy fruit of thy labors in many minds. But while we entertain such hope, let it be remembered, that we ought not to look for our reward in the *fruit* or *effects* of labor, but in the consciousness that we 'have done what we could.' 'Paul may plant, and Apollos, water, but it is God who gives the increase'—and he may give that increase where Paul and Apollo, may never see, or come to the knowledge of it.

"I was particularly pleased that an attempt was made to guard persons from hasty and rash judgments of the characters of men, without regard to the *time in which they lived.* There is room for further views on this subject, and views that inculcate the tenderest feeling and charity for one another, on every subject in which conscience is concerned. Indeed I should like to see in some of thy future Numbers a lucid explanation *of conscience* itself;—without understanding what it is, I think Christians are liable to great error in judging of themselves or others.

"With respect to the subject thou hast delicately touched, ought we not to remember, that the full display of the gospel dispensation is not opened to any man at once?—Who can read of the simple and childlike obedience of the apostles, and the heavenly condescension of Christ Jesus, even to their prejudices, without believing tender compassion ought to be in our hearts toward all *who have not seen* as *we see?* Only consider his blessed condescension. 'I have many things to say to you, but ye cannot bear them now,' and surely our eyes would be opened to see, that many Christians may be faithful and sincere as far as they have seen, who nevertheless have many things to learn in his school;—yes, even to learn that they 'are not to resist evil.' How senseless then, and how fraught with evil is that blind zeal that condemns all who differ from themselves upon doctrines!

"With these sentiments, thou canst believe, my friend, that I can sit down in my worship, in the persuasion, 'that what is to be known of God is manifest in man.' That Christ has come to teach his people himself, that he is with his disciples to the end of the world—that he is not far from every one of us, and that he is worshipped in spirit and in truth, without feeling any heart-burnings, or jealousy, or disposition to condemn those that have not the same understanding of his *coming*, his *service*, or his *worship*.

"Much of the difference in our com-

prehensions, or understanding of our various obligations, may be accounted for in the considerations of *conscience*. The state of a man's *judgment*, and *his conscience* always coincide. Judgment is a thing acquired;—the capacity *to acquire* is a gift to every rational creature. That capacity early shows itself in little children: how rea lily they may be taught to understand, as their parents understand—and whether they be taught correctly or not, their judgments are *so far formed*, and their *consciences also*—They will believe it to be right to do as they have been taught, and their conscience would condemn them if they did not, even if they have been taught that war is lawful. It is nothing then less than the consciences of men that thou hast to contend with in thy publications. But, if thou canst *convince* their *judgments*, their *conscience* in this thing will be wholly changed; and though they may acknowledge with the apostle, 'I verily *thought I ought* to do many things contrary to the name of Jesus,' yet, if once convinced, they, like him, may be willing to build the faith which once they destroyed."

Died in Boston, January 4, John Lathrop, D. D. A. A. S., minister of the second church in that town, Æt. 76.

Dr. LATHROP was born at Norwich, Connecticut, May 17, 1740,* was educated at the college of New Jersey, Princeton, where he was graduated in 1763, was ordained to the care of the Congregational Church in Boston, called the Old North, on his birth-day in May, 1768. When the town was occupied by the British forces in 1775, he removed to Providence, and officiated in the Congregational Society in that place till Boston was evacuated by the enemy in the spring of 1776, when he returned to the charge of his own people. Their house of worship having been demolished, he accepted the invitation of the New Brick church to assist their pastor, Dr. Pemberton, whose health was declining. After the death of Dr. P. the two societies united, and Mr. Lathrop became their joint pastor in June 1779, in which relation he continued till his death.

Dr. Lathrop was highly respected and beloved, through his long life, as a teacher and a pattern of religion and virtue. His religion appeared to be not merely the conviction of his understanding, but the warm sentiment of his heart. His piety was manifested by his care to conceive rightly of the character of the Supreme Being; and to study the divine word; by deference to all the declarations and commands of the gospel, and a believing, affectionate regard to the work and offices of the Son of God. It expressed itself further in attention to the aspects of providence, in gratitude and submission, in religious joy, and devout worship, and a tender conscience guiding and prompting him in the way of obedience. His piety was serious without superstition, lively without fanaticism, and strict without austerity.

His love of God operated in love to man; and those parts and acts of social and personal virtue, which make religion appear at once true, and useful, and inviting. He was conspicuous for equity of mind and conduct; the law of truth as well as of discretion was on his lips. He was compassionate, candid, forgiving; grateful for benefits; a true friend, courteous, condescending, peaceable, forward to do good; liberal, hospitable; a man of public spirit; alive to the sufferings and dangers, to the honor and interests of his country; in private life most amiable and exemplary—as a husband, father, master, brother, the delight and veneration of his family.

Dr. Lathrop was a lover of knowledge and truth, setting a just value on his intellectual nature. His careful self-government was acknowledged. He was distant from all sensual irregularity; abstemious, temperate; slow to anger; humble, modest. He was very indus-

* See obituary article in the Daily Advertiser of the 17 January, and in other newspapers.

trious, never thinking his proper business a burden, and punctual in fulfilling engagements. He maintained a cheerful serenity of mind; not elated by prosperity nor dispirited by adversity; was contented and patient, a stranger to envy, and free from a worldly spirit; looking habitually to his final destination.

With such qualities, as would be supposed, he entered into the spirit of his sacred office, and discharged its various functions with fidelity and affection. His views of Christianity in the beginning of his ministry had the Calvinistic tincture, which his education would naturally produce. His further inquiries led him to think what is *peculiar* and *distinctive* in the statements of doctrine by that sect erroneous, and to vary accordingly the tenor of his instructions. But he was afraid to use the pulpit, as though it were designed to be a "mint of controversies." He considered the sanctifying and consoling influence of Christianity, as depending on a few simple and plain, but grand, fruitful, and affecting truths and motives. These he aimed to display and enforce, not coveting a precision of sentiment and exactness in theological language, which may serve to give a reputation for ingenuity and depth, or to excite or gratify a party spirit, but not to make men wiser or better.

Dr. Lathrop was a zealous champion of Christian and protestant liberty, and a catholic spirit. The judging, imposing temper and separating schemes, so often prevailing among Christians, would lead one to suppose that men thought Christianity was designed to give them a ground of self-exaltation; to encourage our propensity to think very highly of ourselves and contemptuously of our neighbours, and allow us to make a principle of our selfish passions. There seems to be no remedy for this deep disease, but the conversion of all good men to one opinion, or agreeing to differ. As unity of speculations and dogmas is not to be expected, it is wise to cultivate unity of affections and views. Catholicism, however, is not indifference. It is founded on principles which purport to unite the interests of truth and charity. It maintains that, revelation being designed for all classes of persons, the doctrines universally essential to be believed must be plain; that it is the first and indispensable duty of every one to follow the light he has, and seek for more; that virtue, holiness, is final in Christianity; that saving faith depends not on the number or extent of the doctrines believed, but on the disposition of the mind to the light presented, and that an honest mind cannot fatally err. These and other maxims of the catholic sect received the cordial assent of Dr. Lathrop, being consonant alike to his judgment and temper. In the delivery of his discourses, he was earnest and affectionate—in prayer, fervent and solemn. In the private duties of the pastoral office, he was exemplary and engaging—the counsellor, the comforter and friend of his people.

Dr. Lathrop loved his country with ardor, and thought it is duty in his pulpit discourses, to notice interesting events, and give the counsels which the aspect of the times seemed to require. He was a patron of all our most valued institutions, and an associate in their labors and cares. In 1784 he received the degree of Doctor of Divinity from the university of Edinburgh. He was Librarian and one of the Counsellors of the American Academy of Arts and Sciences—one of the Trustees of the Humane Society—President of the Massachusetts Congregational Charitable Society—Vice President of the Bible Society; and of the Society for propagating the Gospel in North America.* From the year 1778, he was one of the Corporation of Harvard University, and for many years Secretary of the Board of Overseers. He took peculiar pleasure in the duties arising from this Academic relation; though they were sometimes rendered arduous by peculiar circumstances.

With some heavy afflictions, Dr. Lathrop enjoyed much prosperity. He outlived the friends of his early years, but the proofs he received of attachment and respect from those

* See Mr. Parkman's Sermon, at his interment.

who came in their places, abated the sense of their loss. He was favored in his end. After a short, though painful illness, in the full possession of his mind, he sunk to rest. He was enabled to meet death without dismay, and to rejoice in the hope of the glory of God

On the 9th instant, after a service suited to the occasion, in which prayers were offered by the President of the College and Rev. Mr. Channing, and an affectionate and just tribute paid to the memory of the deceased by Rev. Francis Parkman, minister of the church connected with that of Dr. Lathrop, his remains were carried to the grave, attended by a numerous concourse of friends and fellow citizens, who joined in testifying their regret for the loss of a character so long known to the community, and so generally esteemed.

From the loss of such persons, let us learn what are true principles for the conduct of life. By proper meditations on the removal of the good, may survivors be excited to such usefulness as may tend to repair the breaches made by death.*

Hibernian Sunday School Society.

A GENTLEMAN from the neighborhood of Castle Blaney, in the county of Antrim, gives the following very interesting account:—"A little boy, one of our scholars, became so impressed, as never to go to bed without saying his prayers. One evening, while he was doing so, his father, a very profligate man, came home, and, as usual, began to curse and swear, and abuse his wife and family. In the midst of his rage he overheard this child, who was only separated from him by a low mud partition, praying aloud, that 'God would have mercy on, and pardon his wicked father.' The effect was astonishing; his heart was struck; he crept to the bed side, and there with 'a broken and contrite heart,' joined in supplicating that *God would be merciful to him, a sinner.* Such a prayer was never yet rejected at the throne of grace: a Saviour was presented to his view, *able and willing to save to the uttermost.* He is now a perfectly reformed, correct, industrious character, and his wife and other children are partakers with him of 'like precious faith;' and thus a family, in which comfort was before unknown, and who were a proverb in the country for wickedness, are now patterns of sobriety, industry, and cleanliness to the neighborhood. May we not exclaim then, "out of the mouth of babes and sucklings the Lord hath perfected praise;" and should not such blessed effects animate the friends of religion, and of their country's welfare and good order, to further the objects of such institutions. We are happy to be enabled to state, that numerous additional Sunday schools have been lately formed, and are now forming in various parts of Ireland. *Evang. Mag.*

Report of the Trustees of the Evangelical Missionary Society.

THE Trustees refer to their Report published in April, 1812, for the state of the Society at that time.

* From the amiable and pacific character of Dr Lathrop, it would be natural to infer that he would have favored such an object as the formation of the MASSACHUSETTS PEACE SOCIETY. But we are not under the necessity of inferring this merely from his general character. We are able to state as facts, that he attended the first meeting for forming the society—acted as moderator in taking the minds of the gentlemen present; expressed his own opinion in favor of the object, and his willingness to become a member. Had the constitution been then completely prepared for signing, his venerable name would probably have been at the head of the list of subscribers. We have not indeed the pleasure of saying, that he is now a member of the Peace Society on earth; but we have the pleasure of believing, that he is a member of a more perfect Peace Society in heaven. ED.

The pleasing events, which were then in prospect, have, through the Divine blessing, since taken place —The town of Ellsworth, and the Plantations of Jackson and Washington, in the County of Hancock and the District of Maine, encouraged by your benefactions, ripened measures for the ordination of the gentlemen as their ministers, who for years had been among them as preachers of the gospel. At the earnest solicitation of those societies, and of the pastors elect, three of the Trustees, the Executive Cmmittee, made a journey in the autumn of that year, and, in compliance with the votes of their respective churches, assisted in gathering a church and ordaining the Rev. Peter Nurse at Ellsworth, and ordaining the Rev. Silas Warren at Jackson. They received the warmest expression of gratitude from the people of Ellsworth for the aid afforded them. Although this people have manifested a disposition to contribute to the utmost of their ability to the maintenance of the public institutions of the Gospel, yet they are fully persuaded, that without assistance they could not have retained among them the man, to whose person and ministrations they are greatly attached. But thus assisted, a church gathered, and a minister ordained, that people have a fair prospect of continued peace and harmony, and are encouraged with the hope, that the labors of their minister will be attended with increasing usefulness. The birth of a church, the society will hail as a renewed evidence of the success of their humble endeavours in the Christian cause, and bless God for his benediction upon their measures.

The plantations of Jackson and Washington are new and small, but are continually increasing in numbers; and by your bounty, and the benevolent agency of others, they have been enabled to maintain the public ministrations of the gospel; and these are silently and gradually producing their desired effects.—The divisions which in new settlements too often arise from the preaching of ignorant itinerants are subsiding; and under the faithful and prudent services of Mr. Warren, your Committee found that the Congregational Society was gradually gaining order, strength, and stability. The expressions of delight from this people, at the prospect of having the Christian ordinances statedly administered among them, were repeated and ardent; they receive your donation with gratitude, and earnestly entreat its continuance, that the temporary engagement with their minister may be followed by his permanent establishment among them.

In 1813, the Rev. Mr. Keith, of whose qualifications the Trustees had ample testimonials, was employed to perform missionary services ten Sabbaths in the town of Dixmont, Maine. He was received by numbers with attention and respect; but on account of great divisions, as we learn from a respectable inhabitant, an association could not there be formed of sufficient importance to contribute in any proportion to the support of a preacher of the Gospel; the Trustees were therefore discouraged in their attempt to give that people aid.

That the Society might not be wholly destitute of means, should the annual contribution of its members occasionally fail, the Treasurer has been directed to put one thousand dollars at interest as an accumulating fund.

The Trustees having been fully confirmed by experience in the opinion, that by bestowing their charitable aid upon particular churches and societies, they should more effectually promote the objects of the institution, than by allowing their missionaries to traverse an unlimited extent of territory, and in the apprehension that the war might press with peculiar weight upon the eastern section of our Commonwealth, in 1813 and 1814, they made the support of the Rev. Messrs. Nurse and Warren a primary object, and they directed that the surplus of appropriation in those years should be expended in schools—a part in Jackson and Washington, under the direction of the Rev. Mr. Warren; and part in the neighbourhood of Ellsworth, but not within the town under the inspection of the Rev. Mr. Nurse, whose agency in transactions of this nature was fully approved.

The Trutsees continued to receive information of the success attending the faithful labors of the ministers, in whose induction into the pastoral office they had sssisted. A Church was gathered at Jackson, numbers presented themselves for admis-sion, and an increasing attention to religious concerns was manifested among the people. Mr. Warren devoted a part of his time successfully in a school

The beneficial effects of the indefatigable labors of Mr. Nurse, as a preacher of the Gospel and an instructor of youth, appeared in the greater attention to public worship, in the more general manifestation of the Christian spirit, and in the elevation of the tone of public morals. His school continued to flourish. Under his auspices, many children and youth were greatly improved in the most useful branches of education; and numbers were qualified to become themselves instructors in schools.

In 1814 the Legislature of the Commonwealth, in compliance with their petition, granted the Society an act of incorporation. In pursuance of an application of a number of gentlemen of B ston, who, approving the plan of our institution, were disposed to aid in the attainment of its object, the Society voted to hold a semi-annual meeting in that town.

The Trustees invite the attention of the Christian community to the objects of their institution. They beseech those who are favored with the regular administrations of the Gospel, to express their sympathy for their brethren who are suffering for lack of knowledge. They assure all the benevolent, that their charity shall be faithfully applied to the education of children and youth, to the founding of churches, to the support of regular ministers, who shall contend earnestly for the faith which was once delivered to the saints. They indulge the hope, and unite with the members of the Society in the devout prayer, that their association may be successful in the humble endeavour to arrest the triumphs of error, to promote pure and undefiled religion, and to enkindle that charity which is the bond of perfectness.

AARON BANCROFT, NATHANIEL THAYER, SAMUEL RIPLEY, } *Committee of the Trustees.*

The next annual meeting will be at Cambridge. The Rev. Isaac Allen is chosen the first, and Rev. Wilkes Allen the second preacher.

Worcester, Dec. 26, 1815.*

Obituary.

In Danvers, Jan. 2, Hon. Samuel Holton, aged 77.

In Braintree, Jan. 16, Rev. Ezra Weld.

There were in Portland, during 1815, 111 deaths, nearly one half of which were children.

The deaths in Hartford in 1815, were 122, 50 less than in 1814

In New Haven the deaths in 1815, were 213, in 1814 they were 100.

The deaths in Baltimore in 1815, were 1349, of which 218 died of consumption, 167 of cholera morbus, 108 of pleurisy, 858 of various fevers. Of these 8 exceeded 80 years of age, 5 exceeded 90, and 1 was upwards of 100 years of age. [*Centinel.*]

Many aged people have died this winter. Beside the Baltimore account, in the obituary notices of the Centinel for Jan. 13, mention is made of the death of no less than 14 persons upwards of *seventy* years of age; 7 of whom were upwards of 80

Candidates for the ministry in Cambridge and its vicinity.

Mr. Ed. W. Andrews, Newburyport.
Mr. Francis Jackson, Cambridge.
Mr. David Reed, do.
Mr Joseph Allen, do.
Mr. Jonathan P. Dabney, do,
Mr. Samuel Gilman, do.
Mr. Thomas Prentiss, Cambridge,
Mr. Hiram Weston, Duxbury.
Mr. Samuel Clarke, Cambridge,
Mr. Henry Ware, jun. do.
Mr. Rufus Hurlbut, do.

* See the Annual Report, in the Number for December last, p. 379.

THE

CHRISTIAN DISCIPLE.

No. 3. *MARCH*, 1816. Vol. IV.

THE COMPLAINT OF DEGENERACY EXAMINED.

No. II.

A standard proposed.

Having suggested, in the preceding Number, some probable sources of misapprehension relating to this subject, I shall now propose a standard, by which we may judge of the progress or decline of religion and virtue. It is perhaps impossible to fix on any standard, which will correctly apply in every supposable case; yet it may be possible to fix on one, which may be safely adopted, as a *general rule*. The standard now to be proposed is the following:—

The progress or decline of benevolent, humane, and pacific principles.

By these principles the Christian religion is remarkably distinguished from paganism, mahometism, and all the cruel and sanguinary *isms* or religions, which have ever prevailed among men. Our Savior has taught us, that to love God with all the heart, and all the understanding, and all the strength, is the first commandment of all; that the second commandment is of the same nature—"thou shalt love thy neighbor as thyself;" and that on these two hang all the law and the prophets:—In other words, that these two commandments comprise all that God requires of men—the sum of religion and virtue. The gospel evidently makes that *love* which *worketh no ill to his neighbor*, the proper evidence of genuine love to God, and to his Son, Jesus Christ. The proper fruits of the spirit, are "love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance." The "wisdom, which is from above, is first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy." "Pure and undefiled religion—is this, to visit the fatherless and the widow in their affliction, and to keep himself unspotted from the world."

Such being the nature, the spirit, the principles and the duties of the Christian religion, what can be a more proper standard for judging of the progress or decline of true religion and

virtue, than the progress or decline of benevolent, humane, and pacific principles?

Were we to make the degree of attention to the outward ceremonies of religion the standard, it would lead us to the most false and dangerous conclusions. For nothing is more evident, than that multitudes in different ages, have regarded a scrupulous attention to rites and ceremonies, as the sum of religion, as a substitute for doing justly, loving mercy, and walking humbly with God; and as a kind of atonement for the grossest vices and crimes. By such a standard the ancient pagans and the papists of the dark ages, must be preferred to the most enlightened Christians of the present day; and the pharisees of our Savior's time must be preferred to him and his disciples.

The progress or decline of benevolent, humane, and pacific principles, may furnish a standard far less deceptive and dangerous.

But how, it will be asked, are we to judge of the progress or decline of these amiable principles? I answer; by the public laws, institutions, customs and usages, which have been popular, or which have fallen into disrepute in different ages.

The more the benevolent principles of the gospel have their genuine influence in any age, or in any nation, the greater aversion will be excited to laws, institutions and customs of a savage, inhuman and sanguinary character; and the less there is of the influence of Christian principles, the more will sanguinary laws and customs abound, and the greater will be their popularity.

In every age since our ancestors professedly embraced the Christian religion, there have probably been some enlightened men, who adopted the principles of the gospel, and who felt an abhorrence of such laws and customs as violated these principles. But at some periods, the number, the situation and the influence of such characters, have not been sufficient to give popularity to their principles, or to effect a change in public opinion, so as to abolish the laws and customs which they really abhorred, and for which they mourned.

Besides, it is probably true, and it may yet be made evident from history, that the progress of Christian light among our ancestors was very slow and gradual, even among the most pious and exemplary. It was by degrees that their eyes were opened to see the inconsistency and inhuman character of many laws and customs which they had derived from paganism, and the dark ages of popery. After their eyes were opened, in respect to one such law or custom, they were still advocates for others, equally unjust and abominable.

In proportion as such laws and customs abound among any people, we have evidence of a general depravity in principle and practice, and of a general defect of Christian light and Christian virtue.

It may indeed be true, that a multiplicity of such laws and customs may be popular, while there are many individuals, who are enlightened and pious. Nor

is the prevalence of such laws and customs, evidence that there is not great severity in punishing for some particular vices, and some omissions of supposed religious duties. Nay, such laws and customs are consistent with the prevalence of that kind of love to God, which leads men to injure and destroy one another for "*God's sake.*" But whenever and wherever such sanguinary laws and customs have been very numerous and popular, we may safely infer a deplorable want of Christian light and Christian love, in the most influential characters in the community, whether they were rulers, or ministers of religion. For it is impossible that such laws and customs should long retain their popularity against the opinions and combined influence of the leading characters in a nation.

It indeed appears evident from history, that by education and habit a people may be brought to regard the most inhuman and abominable laws and customs, as sacred, necessary, and useful, and that it requires considerable time and effort to change those opinions, which have been imbibed by education, and confirmed by habit. But it is also evident, that such opinions are not invincible, and that when a large number of the most influential men have their own eyes opened, and are disposed to combine their efforts to open the eyes of others, long established laws and customs may be abolished, to give place to others more congenial to the spirit and principles of the gospel.

ANTHONY BENEZET.

No persons of our race have higher claims to public esteem and admiration than those who have spent their days in humane and benevolent exertions; and nothing more clearly evinces a depravity of taste, than the renown which is given to men, who have employed their talents in mischief, and whose feet have been swift to shed blood. The extravagant eulogies and panegyrics which have been written of men who had caused the death of millions of their fellow beings, deserve the abhorrence of every virtuous mind. They have a corrupting and deleterious influence, and especially on the minds of young people. But the exhibition of humane and benevolent characters, has an opposite tendency. The character now to be brought to view, may be admired without danger, and imitated without remorse.

Anthony Benezet was born in France in 1713. His father was a protestant, and left his country to escape persecution. After some stay in Holland he went with his family to England, and settled in London. He gave to his son Anthony a liberal education, and procured him a place with a merchant. But the son, being of a serious character, feared the snares to which he might be exposed in the business of merchandize, and preferred becoming a cooper. This business however he soon found to be too

laborious for his constitution, and he consequently left it, and became a school-master. In this useful employment he spent the greater part of his days.

While he was a young man he came to America, settled in Philadelphia, and joined the society of Friends. He was uncommonly active and industrious in whatever he undertook. "He did every thing," says Dr. Rush, "as if the words of his Savior were perpetually sounding in his ear—*Wist ye not that I must be about my Father's business?*" So upright and amiable was he in his manners, so humane and benevolent, so fervent in doing good, that he had not been long in this country, before he attracted the notice, and gained the esteem, of those among whom he lived.

Benezet could not behold the crimes and miseries of the African slave trade without deep regret, and sincere compassion. Its abolition became an object of his pursuit, and in this business he engaged with all his soul. He published several tracts in favor of the emancipation of the blacks, and of civilizing the Indians. One of the pamphlets which he published against the slave trade was entitled "An Historical Account of Guinea, its situation, produce, and the general disposition of its inhabitants; with an inquiry into the rise and progress of the slave trade." Mr. Clarkson says, "This pamphlet became instrumental, beyond any other book ever before published, in disseminating a proper knowledge and detestation of the trade."

Various were the means which this philanthropist adopted for accomplishing his object. He wrote a letter to the queen of England, and to the queen of Portugal, to persuade them to employ their influence for the abolition of the African trade. His letter to the queen of England was accompanied by the pamphlets he had published. The queen on reading them said—"the author appears to be a *very good man.*" Not only did he write pamphlets and letters on the subject, but he made his school subservient to his humane purpose, by communicating knowledge to his scholars, relating to the dreadful commerce, and by exciting in them an abhorrence of the guilty custom. In this way he annually prepared many to aid him, and increased the number of abolitionists.

He seems to have been born and to have lived for this great object. So much was his soul engaged in it, that if any person on a journey called to see him, his first thoughts were, '*How can I make this man an instrument in promoting the glorious cause?*' He would either give him tracts to distribute, or send letters by him, or give him some other commission on the subject. Thus he was daily doing something to open the eyes of people, and to excite their compassion for the poor blacks.

He corresponded with the benevolent Grenville Sharp, Mr. Wesley, Mr. Whitefield, and the Abbe Raynal, all of whom were friendly to his cause. And he wrote to the king of Prussia, to convince him of the unlawfulness of war.

In the time of the American revolution, while the British troops had possession of Philadelphia, Benezet was there; and although he abhorred war, he had a heart to feel for those who suffered by engaging in it. He exerted himself particularly in favor of our soldiers, who were taken captive by the British troops, and brought into the city. "He knew no fear, in the presence of his fellow-men, however dignified they were by titles or station; and such were the propriety and gentleness of his manners, in his intercourse with the gentlemen who commanded the British and German troops, that when he could not obtain his requests, he never failed to secure their civilities, and frequently their esteem."

The mild and faithful intrepidity of Benezet appears in his letter to the British queen. It was written after the revolution, and he reminded her of the terrible events by which the British empire had been shaken, and led her to consider whether the slave trade was not one of the sins which tended to bring down the anger of God upon the nation. The whole letter breathes an amiable and faithful spirit; and it was calculated to make deep and solemn impressions on the mind of the queen.

In addition to his other numerous efforts in favor of the suffering blacks, this good man exerted himself to establish an African school, for the benefit of those in the state to which he belonged. Much of the two last years of his life was devoted to a personal attendance on this institution. To this he sacrificed the superior emoluments of his other school, as well as his bodily ease. By his last will, he directed that, after the decease of his wife, all his little estate, excepting a few small legacies, should be devoted to support a school for negro children.

It was a saying of Benezet, that "the highest act of charity in the world, is to bear with the unreasonableness of mankind."

This narrative may be closed in the language of Dr. Rush: "Few men since the days of the apostle ever lived a more disinterested life; and yet on his deathbed he said, he wished to live a little longer, *that he might bring down self.*

"He died May 1784, in the 71st year of his age. His funeral was attended by persons of all religious denominations, and by many hundreds of black people. Col. J—n, who had served in the American army, in returning from his funeral, pronounced an eulogium upon him. It consisted only of the following words:—I WOULD RATHER BE BENEZET IN THAT COFFIN, THAN GEORGE WASHINGTON WITH ALL HIS FAME."

The character of this amiable Christian affords ground for some useful reflections.

First. In the character and conduct of Anthony Benezet, we may see what it is to be a Christian indeed, and how amiable the Christian religion appears when reduced to practice! Like his Lord and Master, he had a heart to weep with those who wept, to feel for the wrongs and miseries of others; and like him, he went

about doing good. That Benezet was free from error we do not assert; but whatever his errors might be, it is evident that they were not of a nature to harden his heart against his fellow-men; nor to lead him to depend on Christ for salvation in such a sense as to neglect to follow the Lord in works of justice, kindness and mercy. To whatever sect such a man may belong, and whatever may be his errors, he is worthy of the esteem of all mankind. In him as well as in Abraham we may see, "how faith wrought with his works," and how "by works faith was made perfect."

Second. In the example of Benezet we may see what it is for Christians to "contend earnestly for the faith once delivered to the saints." The faith "once delivered to the saints," is a "faith which worketh by love." For this faith Benezet *contended earnestly:* Not however by employing *weapons of death* against those for whom the Savior lived and died; nor by employing the no less *carnal weapons* of a slanderous tongue, or a cruel and defamatory pen against his brethren, who happened to dissent from his opinions: but by the display of that temper which the gospel requires, by walking as Christ walked, in meekness, humility and love, by denying himself for the benefit of others, and by doing all he could to relieve the distresses of mankind, to advance their happiness, and to save their souls.

Third. How striking is the contrast between the character of Benezet and that of Alexander the Great, or that indeed of any other military and desolating conqueror. A more undaunted hero has perhaps seldom been seen among men, than Anthony Benezet. But his heroism and courage were displayed in facing dangers and encountering difficulties *to befriend* his fellow-men —to open their eyes, to afford relief to sufferers, and to prevent misery.

How loathsome in the eyes of every humble Christian must be the character of a bloody cutthroat with the title of a military conqueror, when compared with the benevolent Benezet! How fatal has been that delusion which has eulogized the deeds of men, who have been successful in shedding human blood, and in multiplying the miseries of the human family! Let Christians learn, and let children be taught, to withhold the expected tribute of praise from bloody minded men, and to bestow their esteem and gratitude on the real benefactors of mankind. This is one of the most effectual methods for quenching the thirst for military glory, and for drying up the streams of blood and woe.

Fourth. How happy would be the state of a society or a nation composed of such amiable characters as Benezet. Such a society would bear a glorious resemblance to the family of heaven, and to the spirits of just men made perfect.

If the rulers of nations should become of the temper and character of Benezet, how obvious it is that the savage custom of deciding controversies by the sword would be banished from the world,

and that oppression and war would cease! But Benezet was not more humane, kind and pacific, than every Christian ought to be—*than every ruler ought to be.* Have we not then reason to mourn, that such blindness exists among Christians, that they can suppose the custom of war to be necessary to the safety of Christian nations; when in fact war is among the greatest of calamities, and nothing more is wanting to prevent its recurrence, than that rulers should display the temper of Christians indeed! Let rulers, who bear the Christian name, conform to Christian precepts, and it will soon be found that war is no more necessary to the safety of nations, than duelling is to the safety of individuals.

Fifth. Let Christian ministers, and Christians in general, engage with the zeal of a Benezet, in an effort to abolish the custom of war, and the rivers of human blood will cease to flow, and the peace of nations will become as durable as their existence. Let every Christian minister, and every influential character, be the instrument of making as many proselytes in favor of the abolition of war, as Benezet did in favor of the abolition of the slave trade. and the nations will soon be employed in beating their swords into ploughshares.

The character of Benezet has been commended, not because he belonged to the society of Friends, but because he was a FRIEND indeed. Those things in him which have been the subject of commendation, certainly should not be of the number of *peculiarities*, by which any sect may be distinguished; they should be common to all who name the name of Christ. It is an honor to the society of Friends, that they have had such men as Benezet of their number; and it will be an honor to Christians of any other denomination to imitate such examples of humanity and benevolence.

ON INTEMPERANCE.

No. 1.

AMONG the unhappy causes, which contribute to private distress and guilt, and to public calamity, intemperance must be allowed to hold a distinguished rank. Unlike the inevitable judgments of heaven, it is to be traced to the folly of man; and, although it is a habit, for the most part, insensibly contracted; yet no excuse can be urged in its defence, which will not justify vice of every kind.

Much has been done to counteract this baneful and odious practice. Of late a society has been organized in our capital for "The suppression of intemperance," and auxiliary associations are multiplying in every direction. This consideration, so far from dispensing with the duty of individual exertions, is a solemn call on every one to use his influence in the cause of reformation

The writer of this essay indulges not the sanguine hope, that

he shall rival the elegance or the energy, with which intemperance has often been depicted and reprobated. The utmost, to which he aspires, is to keep the attention of his readers fixed upon this tremendous evil, to warn the unwary of their danger, and to excite, as far as possible, the solicitude of all with respect to a vice, fraught with such incalculable miseries.

To this purpose it is unnecessary to give an exaggerated description of its prevalence among us.

This has so frequently been done, as to countenance the opinion of foreigners, that intemperance is more common with us, than in any other nation.

Alas! we need no magnifier to discern or to expose its wretched features! Let any person of observation look around him; and he will behold too many frightful instances of those, who are injuring their health, squandering their time, wasting their substance, and endangering their salvation by intemperance in drinking. Let any clergyman inspect his records of mortality; and he will be surprised to find, what a proportion of deaths have been hastened, if not occasioned by this pestilential vice. Let the judicious physician be consulted, and he will astonish you with enumerating the diseases, which derive from the same source their fatal and untimely influence, if not their entire origin.

We generally agree in considering war a distressing evil. Doubtless the inducements, which it furnishes to intemperance, are not among its smallest calamities. Let however the comparison be instituted between the loss of lives, occasioned by war and by intemperance. To this purpose, let us select any district of country within our knowledge, and let us make a fair estimate of the number of its inhabitants, who were slain in our seven years' revolutionary contest, and of the number, who, during the same portion of time, have fallen victims to intemperance, at any period since; and the result will probably be different from what would generally be expected.

It is not the wish of the writer inconsiderately to join in the outcry of the great degeneracy of the present compared with former times. In every age, this has been the language of despondent moralists. In some respects, it cannot be doubted, that the present manners and customs are preferable to those of our ancestors. To prove this assertion, we need to instance only in the rights of conscience, and freedom from persecution in matters of religion. But as to the abuse of ardent spirits, it is undeniable, that the advantage is greatly on the side of our forefathers.

This surely needs no labored demonstration. Let the appeal be made to aged persons of observation; and, were not their testimony uniform, the difference in the quantity of distilled liquors, used in former and in later times, might well be considered incredible.

To arrest this growing evil demands the exertions of every friend of religion, of morality, of

decency. That he may contribute something toward this laudable end, the writer proposes to consider, in a few subsequent Numbers, the causes, the evils, the delusive nature, the preventives, and the remedies of this dangerous and pernicious vice.

On the present defects of sacred music, as practised in most of the New England churches, and the best means of removing them.

Mr. Editor,

Although several of your pages have already been given to strictures on this subject, its copiousness and importance will, it is hoped, be an adequate apology for this communication.

The design of sacred music is undoubtedly to give a deeper impression of sentiment on the mind and the heart, than would be likely to be made by reading. But time, we conceive, has been, when this design, if not overlooked and forgotten, was generally defeated by the use of unsuitable music. Twelve years ago, the greater part of the musical compositions we heard, and that in almost every place, were insipid and unmeaning, if not perverse. For twenty or thirty years preceding, the taste of our country had been sinking in corruption from depth to depth, till it was absolutely greedy of the vilest stuff, impiety or folly was pleased to present.

Every evil, it is said, has a tendency to cure itself. This was verified in the case before us. A few friends of religion and genuine music protested here and there against such an abandonment of one of the best means of devotion; such a profanation of God's house. Through the blessing of heaven, their remonstrance had an immediate effect. It brought many to serious reflection, who needed nothing else, to make them ashamed of the taste they had indulged, and grieved for the countenance they had given to one of the greatest perversions. From that time to this, the number of zealous reformers has been gradually increasing, till at length, we hail the prospect of a universal restoration, of those substantial and pathetic kinds of music, which alone can aid our devotions.

In this change of tunes, a great and indispensable point is gained. But, if we limit our views and our zeal to this object, we shall, it is probable, be disappointed in the effects of the reformation. We shall not discover in others, we shall not realize in ourselves, those lively impressions from our musical performances, we anticipate so much. The fact is, we can hardly find a common choir of singers in New England, that are not miserably deficient in their style of performance; while many of their defects are enhanced by the very excellences of the tunes they attempt to perform.

1. A great part of the voices we hear, are like marble, rough from the quarry. It is somewhat

rare to find one, that has received either the *polish* or *form*, without which it is incapable of *harmonizing* with *others*, or giving any *pathos* to its *own* performance.

2 Another glaring and almost universal defect in our vocal performances, is the want of *pronunciation*. In many societies it would be difficult for one who came in, after this exercise had commenced, to catch a single word from the singers, that would lead him to the particular verse they were performing, though he were directed to the psalm. And how sadly does this neglect defeat the *design* of singing! How *lifeless* and *unmeaning* the performance! It is not enough, that by the help of our books we find out the words, for which the successive notes are designed. Our feelings would not be very much aided by a *reader*, who was too unskilled to utter one half of his letters, and still less by one, who was too lazy and indifferent to do it. As little can we expect from the like *musical* performances.

3. Another capital and extremely common defect in the musical exercises of our churches, consists in neglect of the *characteristic diversities* of music, both in adaptation and performance.

The different effects, we wish to produce by the psalmody of our churches, are, in nature and degrees, more than can be numbered. To this variety there is, it is conceived, a perfect correspondence, in the natural powers or tendencies of music. Every tune, that deserves the name, has something *peculiar* in its *essence*, which renders it a fit expression for one sentiment, and *not so fit for any other*, however little it may differ from that. But how little is this infinite diversity in the natural expression of music understood or regarded! How rarely do we observe any nice discrimination in the adaptation of the tune to the words! How commonly are they *wide* from each other, if not in *direct opposition!* And again in the *performance*, how little attention is paid to that *appropriateness* of manner, which nature itself has given to every diversity of sentiment and musical expression! How often, for instance, do we hear that which is designed to *sooth* and *tranquillize* the feelings, sung with the same quantity of voice, and the same modulations, with that, which is intended to produce the *strongest excitements!* How often, but how unnaturally is the sentiment of *resignation* in *sorrow* confounded, in the mode of performance, with *earnest supplication!* How commonly, in a word, do we hear those psalms, which contain the greatest varieties of sentiment, sung in the same manner, from beginning to end! the same quickness, or slowness, loudness or softness, accent and modulation! Of course, how often must the music, though in other respects good, be rather an incumbrance, than an aid to our feelings!

4. Another defect in our psalmody, (which however is not peculiar to this country,) is the want of *coincidence* between the *musical* and *rhetorical pauses*, or *divisions* of *time*, which frequently *obscures* if it does not *pervert* the

sense, and of course prevents the proper effect.

Other defects in the music of most of our churches might be named; but these, when, as frequently happens, they are all united, appear to the writer sufficient to *frustrate* the design of vocal music.

What then is to be done? Shall we relinquish this part of our public forms? Certainly not. It is unquestionable, that appropriate music, when appropriately performed, has a tendency to aid very much the verbal expression of sentiment. Let us then, with the blessing of God on the means in our power, supply what is wanting, to give the proper effect to this part of our professed worship. But how is this to be done? Some will reply, *let the people be liberal in providing instruction for those, who are principally to perform this service; and let them be more attentive to the qualifications of their teachers.* This indeed would be very good advice; but still it would leave room for several hard questions. How are the people generally to be awakened to the importance of the subject? Who is to do it? Where is a competent number of good instructors to be found? Few seem aware of the number and greatness of our present defects; and most of those few are prevented by their business or professions, from engaging in the instruction of others.

Something however may be done by the few good instructors we have; something by every person of genuine taste, who, within the circle of his intimates, and occasional associates, will apply himself heartily to the cause; something by publications from the press; and something by the institution of musical societies. All these things are calculated to have a *good*, but *gradual* and *limited* effect. One thing is still wanting, as a basis to the whole; and that is a MUSICAL SEMINARY, in which a correct and thorough education might be rendered more accessible and common.

What a pity, that among all the generous benefactors of Harvard College, who have founded professorships for almost every other branch of literature and science, none have ever thought fit to provide any thing for one of the noblest of sciences, and most pleasing of arts! the very mistress of rhetoric and poetry, and principal handmaid of devotion itself! What a pity, that in all the prosperity of the college, one class after another should come and go, without any other instruction in the principles of music, than they catch at random one from another! How different, in this interesting and important point, would be the state of our churches, were all the sons of Harvard initiated, as far as their capacities would admit, into the theory and practice of this art! Dispersing, as they afterward do, in all directions, and animated, as they generally would be, by an active zeal, they must have a vast influence, especially that part of them, who engage in the sacred profession. Under the smiles of heaven they would every where sow the seeds of an abundant harvest.

Should the present attempt to raise funds for the support of the-

ological students at Harvard College succeed, as we devoutly hope it will, a musical professorship will be of increased importance. An acquaintance with music in those, who are to preside in the house of God, is to be regarded, as among the highest qualifications, that are not absolutely essential. O. H.

"Substance of the speeches of W. Wilberforce Esq. on the clause in the East India Bill, for promoting the religious instruction and moral improvement of the natives of the British dominions in India, on the 22d of June, 1st and 12th of July, 1813."

Under this title, Mr. Wilberforce published the speeches, an abridgement of which, it is thought, will be interesting to the readers of the Christian Disciple. We shall confine ourselves to the views which he exhibits of the Indian character—of the state of religion in India—and of the circumstances which give encouragement to exertion, for the extension of Christianity to that populous and benighted section of the world. We are well aware how much is yet to be done, for the diffusion of the light of the gospel over many parts of our own country: and it is not our purpose to excite sympathy for "the poor Indian," to the neglect of those nearer home, who scarcely less demand our pity for their blindness, and our labors to enlighten and to reform them. But as India has become a sphere of great and increasing missionary labor—as men high in rank and great in influence, have become champions in its cause—and as the Christian world is looking, with deep interest, to the results of the great efforts which are making in its cause, every thing which is authentic of what has been effected, and of its actual state, cannot fail of obtaining attention, and of being considered important and valuable. Facts on these subjects will speak for themselves; and we give our best thanks to the Christian statesman, the advocate of humanity, to whom we are indebted for them.

"I beg you to observe," says Mr. Wilberforce, "that the very terms of the resolution expressly state, that '*we are to enlighten and inform the minds of the subjects of our East Indian empire.*' And after much reflection, I do not hesitate to declare, that *from enlightening and informing them*, in other words, *from education and instruction, from the diffusion of knowledge, from the progress of science, and more especially, from all these combined with the circulation of the holy scriptures in the native languages*, I ultimately expect even more, than from the direct labors of missionaries. By enlightening the minds of the natives, we should root out their errors, without provoking their prejudices; and it would be impossible, that men of large and instructed minds, could continue to be enslaved by such a monstrous sys-

tem of follies and superstitions, as that under which the natives of Hindostan now groan. They would become Christians, if I may so express myself, without knowing it.

"I had the honor, in 1793, of moving the resolution, of late so often referred to, which declared it to be the duty of the legislature to diffuse among our East Indian fellow-subjects the blessings of useful knowledge and moral improvement. Immense regions, with a population amounting, as we are assured, to sixty millions of souls, have providentially come under our dominion. They are deeply sunk, and by their superstitions fast bound, in the lowest depths of moral and social wretchedness and degradation. Must we not then be prompted by every motive, and urged by every feeling, which can influence the human heart, to endeavor to raise these wretched beings from their present miserable condition; and above all, to communicate to them those blessed truths, which would not only improve their understandings, and elevate their minds, but in ten thousand instances promote their well being, and point out to them a sure path to everlasting happiness!

"But, say our opponents, the natives of Hindostan are so firmly, so unalterably attached to their own religious opinions and practices, however unreasonable they may appear to us, that their conversion is utterly *impracticable*.

"It is indeed true, that their religious system and customs have continued with little alteration, perhaps for thousands of years. But that their attachment to their own institutions is so fixed, that it cannot be overcome, is not true. It might afford a strong presumption against the absolute invincibility of the *religious* principles and customs of the Hindoos, that great and beneficial reforms have been effected, in various other most important instances, in which their existing systems were, as far as we know, equally dear to them; and which were conceived to be equally unchangeable. But even in these, their religion was more or less implicated. It may be sufficient to specify that mighty change, introduced about twenty years ago, by which the British government granted to all classes of landholders *an hereditary property in their estates; a privilege till then unknown in Asia;* and care was taken to secure to the inferior occupants, no less than to the great chieftains, an indisputable possession of their properties, without any increase of the rents.

"Again, the most important reforms have been introduced into the judicial system; and in the military, even the most confirmed religious principles and habits have, in some particulars, been quietly overcome, and have fallen into disuse, with little or no observation.

"But it is not only where their religion has been directly concerned, that it has appeared their institutions are susceptible of the same changes, which have taken place in every other country; but in many instances, in which religion has been directly in question. How else can we account for that immense number of Mahomedans, estimated at from ten

to fifteen millions, scattered over India, most of whom are supposed, by the best judges, to be converts from the Hindoo faith? And let me remind you of the stern and persecuting spirit of Mahomedanism, and of the increased difficulty which would be thereby occasioned; since it is now an established truth, that persecution counteracts her own purpose, and promotes the prevalence of the religion which she would suppress.

"Again, what shall we say of the whole nation of the Seiks, so numerous, as to be supposed able to raise two hundred thousand horse, who, within a few centuries have forsaken the Hindoo faith, and freed themselves from its burdensome restrictions.

"The followers of Budha also, who reject Caste, are very numerous; and within the pale of the Hindoo faith itself, different sects spring up, from time to time, as in other countries. Mr. Orme says, 'every province has fifty sects of Gentoos, and every sect adheres to different observances.'

"But we have still surer grounds of hope. We have still better reasons for believing, that there is nothing in the nature or the principles of a Hindoo, which renders it impossible for him to become a Christian; for it is notorious, that from the earliest times, there have been many churches of native Christians in India. For the whole of the last century, the work of conversion has been going on with more or less success; and at this moment, there are hundreds of thousands of native Christians in the East Indies.

"If the assertion of our opponents were correct, that the sensibility of the natives of India, in all which regards their religion, is so extremely great, that they can scarcely listen with temper or patience to any arguments which are urged against it, it would naturally follow, that the Christian missionaries, if, even from the dread of punishment, their lives should be safe, would be universally regarded with jealousy and detestation. Whereas, as if on purpose to confute these unreasonable prejudices, *the most zealous, laborious and successful missionaries, have commonly been, among all classes of the natives, the most esteemed and beloved of all the Europeans.* It has been said, that the ever memorable and revered Swartz was a *politician;* and it has been insinuated, that his popularity among the natives might arise from points in his character, which were less estimable in a religious view. He *was a politician*, but not a volunteer in that service. He became a politician, at the earnest and importunate entreaty of the East India government; because, having to negotiate with Hyder Ally, *they could find no one, in whose integrity and veracity that chieftain would confide, but Swartz the missionary.* He therefore became a politician, and an accredited envoy, because, as a missionary, he had secured to himself the universal confidence, both of Mahomedans, and of Hindoos.

"It is alleged too, that even Swartz's converts were all of the lowest class of the people. But when that excellent man, having read in India a speech of Mr.

Montgomery Campbell, made in the India house the year before, containing all those stale assertions, in disparagement of the missionaries and their followers, which had been so generally circulated; among the rest, this of the low, degraded quality of their converts; he positively contradicted them; and said, if Mr. Campbell had even once attended their church, he would have observed, that more than two thirds were of the higher cast; and that it was so also at Tranquebar, and Vessery. In like manner, Dr. Kerr, who was officially commissioned by the Madras government, in 1806, to visit the Malabar coast, for the express purpose of obtaining every possible information in regard to the establishment, &c. of the Christian religion in that part of the Peninsula, after stating, that the character of the native Christians, whose numbers, according to the best account, are estimated at from seventy to eighty thousand, is marked by a striking superiority over the heathens in every moral excellence, adds, 'they are respected very highly by the Nairs, (the nobility of the country,) who do not think themselves to be defiled by associating with them; though it is well known that the Nairs are the most particular of all the Hindoos in this respect; and the Rajahs of Travencore and Cochin admit them to rank next to Nairs.'

"I could multiply facts and arguments; but I trust that I have decidedly established, that the notion of its being *impracticable* to convert the Hindoos is a vain and groundless theory; and that, in maintaining the opposite position, my friends and I stand on the solid and sure ground, of abundant and indisputable experience."

(To be continued.)

THE COMPLAINT OF DEGENERACY EXAMINED

No. III.

Historical facts.

It may now be proper to exhibit such facts as shall be useful in deciding the question, whether the people of the present generation are less pure in principle and practice, than their ancestors were? The greater part of the inhabitants of the United States acknowledge the island of Great Britain as the land of their forefathers' nativity. To the history of that country then we must look for many of the facts to be related.*

"All ancient writers," says Mr. Hume, "agree in representing the first inhabitants of Britain as a tribe of the Gaul or Celtæ, who peopled the island from the neighboring continent." Like their brethren on the continent they were *pagans*, and like other pagans, they offered *human sacrifices.* The Druids were their

* The facts in this Number, are collected from Hume's History of England and Bigland's View of the World.

priests, and no species of superstition was ever more terrible than theirs.

Julius Cesar invaded Britain 55 years before Christ. The Romans however, did not complete their conquest till the time of Vespasian. About A. D. 450, the Saxons began to invade the island. In the course of 170 years, a large portion of the natives were destroyed, and the Saxons established in the island seven kingdoms, called the Heptarchy.

In the time of the Heptarchy, it was a custom among our ancestors, to reduce captives to slavery, and for poor people to sell their children, and even themselves, as slaves. In A. D. 597, Gregory, bishop of Rome, sent Austin, with forty others, to establish Christianity in Britain among the Anglo-Saxons. "No traces of literature, nor any marks of civilization appear until the introduction of Christianity among them; and," says Mr. Bigland, "it is doubted whether our Saxon ancestors were acquainted with letters, previous to their arrival in the island." Vol. i. p. 102.

In A. D. 827, the seven kingdoms were reduced to one, under Egbert, the grandfather of Alfred. Before Alfred ascended the throne, the Danish invasions commenced, which occasioned the most deplorable calamities in the course of the two following centuries. Speaking of the laws established by Alfred, Mr. Bigland says, "The multiplied scenes of violence and depredation, which had extended to every corner of the country, had given rise to an unexpected and singular species of disorder. The Saxons were frequently plundered by banditti of their own countrymen, disguised in the habit of Danes; and it was customary among both nations to steal, not only cattle, but also men and women, and to sell them to each other. For this reason a law was enacted which prohibited the sale of cattle or slaves without a voucher. But for the prevention of those, and many other disorders of a similar nature, nothing could be better calculated than the system of general responsibility, which Alfred established. Every householder was answerable, not only for his own family, but also for any stranger who lodged more than two nights in his house. The village or town was answerable for each householder, the hundred for each town or district, and the county for each hundred which it comprised." p. 112.

Other laws of Alfred were designed to limit the custom of private war and revenge, which prevailed at that time. What he did, appears to have had considerable influence in reforming the morals of the nation. It is however pretty evident, that they still remained, in a great degree, a savage people, or that they very soon returned to their savage manners. This may appear by the preamble to laws, passed by his grandson, king Edmund, who began to reign A. D. 941. He states, as a reason for his laws, the "general misery occasioned by the multiplicity of private feuds and battles." And he adopted several expedients to remedy these evils. He ordained, that if any one committed

murder, he might, with the assistance of his kindred, within a year, pay the fine for his crime. The fines were fixed by law according to the rank of the person murdered. Even the king's head had a fixed price, as well as that of a baron, a bishop, or a private citizen.

Gangs of robbers greatly disturbed the peace of the country. The practice of perjury in courts of justice had become so prevalent, that witnesses had to appear with *compurgators*, that is, men who knew nothing about the facts, but who would swear that they believed the witnesses spoke the truth. The practice of judicial combat, was also admitted as a remedy against perjury. A man, who had a cause in court, might, if he pleased, challenge a witness, or even the judge, if he suspected his integrity; and the person challenged was obliged to fight. The successful combatant was supposed to be in the right, and the vanquished person in the wrong; for the combat was regarded as a solemn appeal to God for a decision.

In those days of darkness and barbarity, our ancestors adopted various other modes of determining whether an accused or suspected person was guilty, or not guilty. One was the *decision by the cross.* After an accused person had cleared himself by oath, he then took two pieces of wood, one of which had on it the *sign of the cross;* these he wrapped up together in wool, and placed them on on altar, or on some celebrated relic. Solemn prayer was then made for the success of the experiment. The priest, or some other person in his stead, took up one of the pieces of wood, and if it happened to be the one marked with the cross, the accused person was pronounced innocent; if otherwise, guilty.

The *ordeal* was another of the barbarous methods adopted at that period. *Boiling water* or *red hot iron* was consecrated by prayers, masses, fastings and exorcisms. The accused person must take up a stone, sunk to a certain depth in the boiling water, or carry the hot iron to a certain distance; his hand was then bound up for three days, and the covering sealed. If, at the end of the three days, his hand appeared to be hurt by the fire, he was thought to be guilty; but if he had received no injury, he was pronounced innocent.

Another method of trial was by *cold water.* The accused person was bound hand and foot, and cast into a river or a pond; in this situation, if he floated, he was deemed guilty, if he sunk, he was declared innocent.

Several other methods were adopted, equally absurd; such as walking blindfold among hot plough shares, and the trial by bread and cheese, consecrated with abundance of ceremonies, and administered with dreadful imprecations.

Let it now be asked, Would not well educated children at this day, of ten years old, readily perceive the folly of such methods of deciding questions of right and wrong, or guilt and innocence? Yet such were the modes and customs of our ancestors, supported by the clergy and the mag-

istrates? Is it a *sin* to suppose that the people of the present age are more enlightened, and more virtuous, than such ancestors?

In November, A. D. 1002, was the time of the great massacre of the Danish inhabitants of Britain, by the Saxons. On hearing the news, Swein, king of Denmark, vowed revenge. He soon sent an army which spread desolation in England, and finally made a conquest of the country. Canute, a Danish prince, became king of England. The Danes however held the government but about 28 years; it then fell into the hands of Edward the confessor, who was of the Saxon line. In 1066, the Saxon government was again overturned by William, duke of Normandy, who has since been called William the conqueror.

The almost incessant wars in Britain, and the frequent revolutions in the government, had a powerful tendency to render the people ferocious and blood thirsty. "With regard to the manners of the Anglo Saxons," says Mr. Hume, "we can say little, but that they were in general a rude, uncultivated people; ignorant of letters, unskilled in the mechanic arts, untamed to submission under law and government, addicted to intemperance, riot and disorder. Their *best quality* was their *military courage*, which yet was not supported by discipline or conduct. Their want of fidelity to the prince, or to any trust reposed in them, appears strongly in the history of their later period; and their want of humanity in all their history."

Such were our ancestors generally, but about 750 years ago; and having concisely traced their history from the days of Julius Cesar, to the commencement of the reign of William the conqueror, we must now pause, and request the reader's patience, till he can see the next number of this inquiry. We may however remark, that probably very few readers after this survey, will wish to trace back to an earlier period than the eleventh century, to find a race of ancestors more enlightened, or more virtuous, than the present generation. If it may be truly said of them in general, at that period, that "their *best quality* was their *military courage*," they must have been a barbarous race of beings. For so far is military courage from being a *Christian virtue*, that it is more common to the worst of men than to the best; and there is nothing in it more amiable, or more Christlike, than there is in the intrepid ferocity of the tiger.

THE CIRCUMSTANCES AND BENEVOLENCE OF PRIMITIVE CHRISTIANS.

The earliest Christians seem to have been bound together by ties, stronger than any before known; and to have exhibited a model of union, affection, faith and zeal, which has justly excit-

ed the admiration of subsequent ages.

It has been the unadvised practice of too many of the advocates for Christianity, to represent in too humiliating a manner, the circumstances of the first converts, to enhance, as they have imagined, the impediments which existed to the first reception of this divine religion. It appears not to be true, either that all the disciples of our Lord, or that all the first converts of his apostles, were men of illiterate minds or indigent circumstances. Had they been all illiterate, the history of our Savior would not have been written with such unaffected simplicity of language, and in some cases, such purity and elegance. And I think it is clear, that some of the earliest followers of our Lord were by no means dependent on the charity of others.

James and John left their *ship* and their *hired servants*, when they began to follow Jesus. Peter had a house at Capernaum, where our Savior sometimes dwelt; and he, with his brother Andrew, said to Jesus, "We have *left all* and followed thee;" which implies, that he and the other apostles, in whose name they spoke, had *something to leave.*

It is said, that John was a relation of Caiaphas, the high priest, and our Savior, when he was on the cross, committed his mother to the care of John, and he took her to his own home. It is hence natural to conclude, that he was able to provide for her.

Matthew was called to be a disciple of Jesus, when sitting at the receipt of custom; that is, as we should say, in the collector's office. We may well suppose, that this was not entirely unprofitable, as we are told soon afterwards by Luke, that he made a great feast, to which Jesus and his companions were invited, as well as Matthew's acquaintance and his brethren in office. But whatever may be supposed to have been the worldly circumstances of Jesus and his disciples, he did not suffer his little company to *forget the poor.* They had a common stock for these and other purposes; yet to show how little they depended on this for their support, it was committed to the care of Judas, who seems to have been in the habit of purloining from this little treasure of our Savior's beneficence.

If we consider the situation of other followers of Jesus, we find that Mary Magdalene was able to minister to him of her substance; and if we may judge from the quantity of spices, which were prepared by his followers to embalm his dead body, they could not have been in very indigent circumstances.

Mary, the sister of Lazarus, was so profuse in the use of the precious ointment, which she poured on the head of Jesus, just before his death, as to excite the murmurs of bystanders. Joseph of Arimathea, who begged the body of our Lord, was a *rich man*, and Jesus was buried in his sepulchre. And the invitations, which our Savior received to the tables of the rich pharisees, prove that neither he nor his disciples could have been regarded in a contemptible light,

on account of extreme dependence and want.

We find also that after the first effusion of the Spirit, a prodigious number of converts were made, consisting of Jews from all parts of the world, who had come to Jerusalem to worship. The picture we have of them represents them, as united in affection, and profuse in their liberality. So great was their number, that they probably found it necessary to divide into smaller societies for worship and communion. The apostles, we are told, were in the habit of breaking bread from house to house, that is, as I conceive, the different houses where they met for worship. They are described as united together in the purest affection, and animated by the most unbounded generosity. Though in such a number of converts, there must have been men from all ranks of life, yet we are told, that none of them lacked. For as many as were possessors of houses or lands, sold them; neither said any of them that aught of the things which he possessed was his own; but they had all things common, and distribution was made to every man according as he had need.

It has been supposed that in this primitive circle of converts at Jerusalem, there was a literal *community of goods*, and that their whole wealth was thrown into a common stock, and placed at the disposal of the apostles; and that this was not a mere voluntary act, but expected as a thing of course from all the converts on their professing Christianity. If this were the fact, it is a little extraordinary, that this state of things did not longer continue—that we have no traces of it in the subsequent history, and that it was not imitated in some of the other churches, which the apostles afterwards planted. But there are some circumstances in this very history of the Acts, which may lead us perhaps to a different conclusion.

That this community of goods was merely the result of spontaneous and ardent generosity, and not of any law of the society founded by the apostles, is, I think, to be clearly inferred from the story of Ananias. He was one of the new converts, and agreeably to the prevailing example had sold his possessions; but instead of faithfully acknowledging the amount of the money, which he had received, he attempted to deceive the apostles, and to keep back part of the price; and by offering a part for the whole, he hoped to retain his standing as a member of the society of Christians, and to be maintained out of the common stock. The consequence of this prevarication, which is called lying to the Holy Spirit, is well known. The language of Peter on this occasion is worthy of remark—Why hath satan filled thy heart to lie unto the Holy Spirit, to keep back part of the price of the land? Whilst it remained, was it not thy own? And after it was sold, was it not in thy power? Why hast thou conceived this thing in thy heart? thou hast not lied unto men, but unto God. That is, you have attempted to deceive the Spirit,

with which we are miraculously endowed. This extraordinary story, I think, proves there was no law binding the early converts to give up their estates to the public service, and that Ananias, under the pretence of generosity, had indulged a fraudulent, vain, and perhaps covetous design. His crime was not sacrilege, as some have supposed; he had made no vow to throw his possessions into a common stock, or, in other words, to devote them to God; but it was gross hypocrisy and prevarication. It was a pretence, that he had bestowed upon the church the whole price of his land, when he was conscious that he had detained a part of it. It appears, I think, that the severity of this early miracle was necessary in the infant state of Christianity, to prevent any persons from joining the new community from sinister views and worldly purposes, with the hope of obtaining a share of the distributions, which were made. It is said to have struck terror into them all; it must have satisfied them that all fraud might be instantly detected; that none but the sincere and upright should dare to profess themselves converts to a cause, which appeared to be under the immediate protection of the Searcher of hearts. And it also illustrates in the most singular manner the pure, unaided propagation and success of Christianity, from conviction unfeigned and motives uncorrupted.

But it may be replied—is it not said that the first converts had all things in common? Yes—but it would seem that this expression ought to be explained by other clauses. They had all things in common. Why? not because they were under any moral or positive obligation to relinquish their estates; but because "the multitude of them who believed were of one heart and one soul." Neither was there any among them that lacked. Why? because they did not consider that aught of the things which they possessed, was their own. They were animated with a fervor of generosity, and a strong faith in that religion which taught them to look to another world for their recompense. They felt what they had never felt before, that there were ties stronger than those of interest or of consanguinity; in short, they gave an early and a most illustrious example of the disinterested spirit of Christianity. The poor, whom they had before disregarded and despised, they now considered as heirs of the same hopes with themselves; brethren of the same generous Master, and entitled to all the relief and consolation which their rich fellow Christians could give them.

This spirit continued in an eminent degree in the Christian church. The history of the Acts and Paul's Epistles, furnish many other instances of the characters of the first Christian communities. The whole world seemed to them but one family, and this primitive church of Jesus, which had set the example of Christian generosity, was afterwards indebted to the distant churches for relief, when they themselves were suffering under calamity. From distant provin-

ces of Macedonia and Achaia contributions were sent to the poor saints at Jerusalem; and Paul seems to have been delighted with being engaged in this charitable service, and commends his distant converts for their readiness. Consider now that this generosity was shown from Gentiles towards Jews, whom before the introduction of Christianity, the Jews thought unworthy of any thing but hell; whom they thought it a pollution to converse with; it was shown too at a time when controversies existed in the Christian community, about some points of ceremony between Jew and Gentile, which, though to us they now appear trivial, seemed to the early converts of everlasting consequence. Yet notwithstanding these schisms and occasional jealousies, they did not forget the great duty of charity: this surely was a new phenomenon in the world. Perhaps it cannot be shown in the whole history of paganism, before the introduction of the gospel, that a number of poor societies or individuals in Greece or Italy, were interested in the distresses of a community at Jerusalem, and much less that they ever thought of contributing a sum for the relief of the distressed in such a distant and despised country.

B.

(To be continued.)

ALFRED AND SIGBERT.

The following dialogue has been extracted from Cottle's Alfred, a Poem, founded on the character of Alfred, and the events of his reign. Sigbert was a papal clergyman, whose friends had been killed by the Danes. He laid aside the character of the *minister of peace*, and assumed that of the *warrior*, to revenge the wrongs he had received. The dialogue commences in a council of war, and embraces the substance of several distinct interviews.

Sigbert. ——— My heart doth pant
To seek the Danish army! Let us haste
And Hubba meet, that chieftain, at whose name
The babe upon its mother's breast turns pale,
Feeling instinctive terror. Let us count
The moments till the fight, and when it comes
Call to our standard, Havoc! bid each flower,
And herb, and lofty tree, all nurture scorn
But Danish blood.

Alfred. Pardon me, Sigbert! I am one who loves
The heart that meditates on truth, the tongue
That dares declare it. Much I prize thy worth,
Thy many services, and still I trust
To make thee recompense; yet must I name
The thing dislik'd, though in my dearest friend.
Thy soul is fill'd with hatred, and blind wrath—
The *Christian never hates!* We are taught
By heaven's unerring law, to pity those

We cannot love—e'en our worst enemies.
Sigbert, thy mind is poison'd, thou dost thirst
With most foul appetite for Danish blood—
Not for the good it yields thee, but, to please
Thy rooted hatred, and uncurb'd revenge.
Thy wrongs are great! *My* wrongs are manifold;
But let us not exclude that holy light—
Truth, from our minds. Have not the Danes some wrongs
To vex their spirits? Was it not a Prince
Of Britain, that, with dastard cruelty,
Murder'd the Danish king?—The very sire
Of these our fierce invaders!
The Danes are men
And though they scorn the suppliant's cry, our faith
Hath taught us better.—
What I now declare,
Springs not from sudden anger, but is learn'd
From reason, and that sacred book, whose page
Infallible, all should alike obey.
Sigbert, with me *thou shalt not wage the war!*
Thou hast profess'd thyself, singled of heaven
To bear glad tidings and good will to men!
How cam'st thou by that garb? A calling thine
When in faith chosen, and with zeal fulfill'd—
Most dignified, and first of human kind!
Sigbert, *henceforth respect thy character!*

Sigbert. O king!
Dost thou indeed declare that I must leave
My sword and my good armor, shun the fight
And never from this moment more rejoice
O'er vanquished Dane?
Monarch, thy words are just!
They well accord with something at my heart—
That inward monitor, which in the hour
Of thought and meditation, well approves
Thy doctrine! But my all! each friend I loved,
Those Danes have spoil'd me of! and shall I crouch
In low, base cowardice, and court the foe
To murder unresisted?—See the Danes,
Thick as the solar ray, scatter around,
All plagues, yet sheathe my sword! My very soul
Revolts at these thy words! I cannot check
This loathing of all mercy! I must live,
In fix'd and unextinguishable hate.
Screen not a soul! Laugh at their dying yells!
And when with shrinking heart they look for death,
Spare them with *savage mercy* to endure
New torture, and unheard of agonies!

Alfred. Thou knowest not what spirit thou art of.
Thy many wrongs have so disturbed thy thoughts,
So warm'd thy faculties, that thou dost see
Plain things confused. Sigbert, before thee lie
Two paths; declare thy choice, for they are both
Opposed, distinct, and incompatible!—
Be thou the man of God, resign the thought
Avenging, and put on that ornament,

A meek and quiet spirit; shew thyself
Prepared to teach, by having first been taught;
Or else renounce thy sacred character!
Throw off the hypocrite! confess thyself
The slave of hate, and all the passions fierce,
Which nature groans beneath; then wield thy sword,
Not for the end, but for the thirst of blood,
Unqualified thy heart doth doat upon!
This thou may'st do, *but know the recompense!*
It is the scorn of men, the curse of God!
In me it is most meet thus to declare,
For heaven hath rais'd me up, howe'er unfit,
To govern this his people, and to see
His teachers pure; and never will I view
The ministers of peace—clad in this garb.
Discard the priesthood! or *renounce the sword!*

Sigbert. With deep conviction do thy words come here!
I cannot wield the sword, and still retain
The spirit heaven approves; yet do I feel
Hatred so deeply fix'd, and in my heart
Such cravings, not to be subdued by words,
That I must grasp the sword! I *must* alone
Live to consume the Dane!

Alfred. I hear thy resolution! I have well
Discharged my conscience.

After this Sigbert killed a Dane, who begged for mercy, and then appeared again in the presence of the king.

Alfred. Sigbert! whither hast thou been. What of the two Danes?
Thy sword is bloody! I conjure thee, say,
Whence came it? Stand not thus insensible!

Sigbert. I cannot lie, oh king!—
But I do fear to tell thee;—I have slain
The flying foe.—

Alfred. Slain him!
Did I not warn thee with a monarch's voice
To spare him, and conduct him to our sight?
Whence came the deed?

Sigbert. One Dane
These eyes beheld not, but, retiring fast;
I saw the other, and o'ertaking cried,—
Dane! as thou valuest life, yield me thy sword!
He stopped and drew, we fought; I vanquished him.

Alfred. —When vanquished had he not
Strength to reach our presence? Answer these my words!

Sigbert. It must be told!—then know, oh king! the Dane
Pleaded for life,——but mine ear
Scorn'd his petition. Him I thus address'd:—
Thou reptile! villain black! thou imp of hell!
If angels from their silver clouds look'd down
And shouted, *spare him!* with a voice of thunder,
I would disdain them all; for ere thou breath'st
A second time, thy venom'd blood shall flow!
So saying, I the demon slew.

Alfred. What do I hear? Didst thou disdain a foe
That asked for mercy?

Sigbert. I did, for thinking of the wrongs,
Many and deep, this head had borne, I said,
When tigers spare their prey, then, not till then,
Will I spare thee; and instant through his heart
Plung'd this my sword.

Alfred. Thou art no friend of mine!
I now disown thee! Never from this hour
Approach thy king, but let the murderer's scorn
Light on thee, and reward this evil deed!

(To be concluded in the next.)

EXTRACT OF A LETTER FROM GILBERT WEST ESQ. TO DR. DODDRIDGE.

March 14, 1747.

I AM glad to find that Christianity begins to be so well understood, and taught by so many men of parts and learning in all sects; the fruits of which appear in a candor and charity unknown to all the ages of the church, except the primitive, I had almost said the apostolic age. Does not this give you a prospect of the completion of the famous prophecy, that speaks of the lion and the lamb lying down together in the kingdom of the Messiah. Lions there have been, hitherto, in all churches; but too many, fierce, greedy, and bloodthirsty lions, though often disguised like lambs: and some lambs there have been simple enough to think it expedient for the flock to assume the habits and terrors of lions. But I hope they now begin to undeceive themselves, and to consider Christianity as intending to bring back the world to that state of innocence which it enjoyed before the fall, when in one and the same paradise, to use the words of Milton,

Frisking play'd
All beasts of the earth, since wild, and of all chase,
In wood or wilderness, forest or den:
Sporting the lion ramp'd, and in his paw
Dandled the kid.

To attain this happy state, all Christians should unite their endeavors; and instead of looking out for and insisting upon points of difference and distinction, seek for those only in which they do or may agree. They may at least sow the seeds of peace and unity, though they should not live to reap the fruits of it in this world.

Blessed are the peace-makers, says the Prince of peace, for they shall be called the children of God; an appellation infinitely more honourable than that of pastor, bishop, arch-bishop, patriarch, cardinal or pope, and attended with a recompense infinitely surpassing the richest

revenues of the highest ecclesiastical dignity. That you and all sincere Christians may deserve this character, and attain its reward, is the sincere and hearty wish of, sir, your most affectionate humble servant.

N. B. Gilbert West Esq. appears to have been of the Church of England.

J. K.

RELIGIOUS INTELLIGENCE.

NATIONAL BIBLE SOCIETY.

To the members of the several Bible Societies in the United States.

Brethren,

It is with peculiar pleasure that I once more address you on the interesting subject of extending the Redeemer's kingdom by means of the unlimited and gratuitous circulation of the holy scriptures.

From the most correct information that has lately been received, it has become evident that the demand for Bibles in the remote and frontier settlements of our country, is far beyond the resources of the several bible societies now existing in the United States

An institution, founded on a more extended plan, that will concentrate and direct the efforts of our numerous and increasing Bible Associations, seems at present to be the general wish of the friends of revealed truth. Such an institution has a powerful claim to the liberal support of the Christian public. This plan, which originated with the New Jersey Bible Society, has within the last year engaged the attention of the Board of Managers of the New York Bible Society.

Their resolutions, inserted below, contain the result of their deliberations on this important subject. A brighter day appears now to have dawned on our western hemisphere.

That the present effort may be rendered an efficient means of salvation to many thousands of destitute poor in our own, and more distant lands, should be the wish and prayer of every sincere Christian.

And may the blessing of him who is "*able to do for us abundantly more than we can either ask or think*," give it complete success—"*unto whom be glory in the church, by Jesus Christ, throughout all ages—world without end.*"

Resolutions of the Board of Managers of the New York Bible Society.

1st. *Resolved*, That it is highly desirable to obtain, upon as large a scale as possible, a cooperation of the efforts of the Christian community throughout the United States, for the efficient distribution of the holy scriptures.

2d. That as a mean for the attainment of this end, it will be expedient to have a convention of delegates from such Bible Societies, as shall be disposed to concur in this measure, to meet at on the day of next, for the purpose of considering whether such a cooperation may be effected in a better manner, than by the correspondence of the different societies as now established; and if so, that they prepare the draft of a plan for such cooperation to be submitted to the different societies for their decision.

3d. That the Secretary transmit the above resolutions to the President of the New Jersey Bible Society, as expressive of the opinion of this Board on the measures therein contained, and at the same time signifying the wish of this Board, that he would exercise his own discretion in bringing the subject before the public.

In pursuance of the foregoing resolutions requesting me to designate the

time and place at which the proposed meeting of delegates from the different Bible Societies in the United States shall take place; after mature deliberation, and consulting with judicious friends on this important subject, I am decidedly of opinion that the most suitable place for the proposed meeting, is the city of New York—and the most convenient time the second Wednesday of May next—and I do appoint and recommend the said meeting to be held at that time and place.

Should it please a merciful God to raise me from the bed of sickness, to which I am now confined, it will afford me the highest satisfaction to attend at that time, and contribute all in my power toward the establishment and organization of a society, which, with the blessing of God, I have not the least doubt will in time, in point of usefulness, be second only to the parent institution (the British and Foreign Bible Society)—will shed an unfading lustre on our Christian community, and will prove a blessing to our country and the world.

ELIAS BOUDINOT,
Pres. of N. J. Bib. Soc.

Burlington, Jan. 31, 1816.

Extracts from the correspondence of the British and Foreign Bible Society, since the publication of the Eleventh Report.

EUROPE.

Letter of thanks from Mr. Jon Vidalin, sheriff of South Mulè Syssel, in Iceland, in the name of the inhabitants of that district, for the copies of the Icelandic Scriptures sent thither in the summer of 1814 * (Translation.)

THAT religion is the fundamental pillar of the state, on which the real welfare of the whole body politic, and of every private citizen, must rest, is a truth which has been acknowledged by the ablest politicians in all ages of the world. To be sensible of the value of true and genuine religion; to venerate its pure and primitive principles; and to endeavor to make all men acquainted with them, must always diffuse among mankind, light, life, and happiness; must promote the true dignity of man, the noblest use of life, and employments, which may be appreciated in time, but can be rewarded only in eternity. Among these employments is to be reckoned the vigorous prosecution of the British and Foreign Bible Society, the sole object of which is to promote the circulation of the Holy Scriptures among all nations; whose worthy interpreter and representative, the Rev. E. Henderson, has brought over to us, poor Icelanders, the fruits of its noble exertions in a new and useful edition of the fundamental books of our religion, the most Sacred Bible, and New Testament of our Savior Jesus Christ, in our vernacular language. Of these books a considerable number has been sent over by the ships of last season, proving a rich supply amidst the great scarcity which was previously becoming more and more afflictive; and the copies have already been distributed with great pains, owing to the zeal and diligence of the Rev. E Henderson, the interpreter of the noble Society. As a proof of his zeal for the illumination of mankind, he has also visited the eastern coasts of Iceland, and favored us with a personal visit in South Mulè Syssel.

Therefore, in the name, and on the behalf, of all the inhabitants of the aforementioned Syssel, under my jurisdiction, I, the undersigned, return my respectful and warmest thanks to the noble British and Foreign Bible Society, and its representative, the Rev E. Henderson, for their mutual exertions to promote our illumination; and all

* Officially communicated through the Hon. Conferenceraad Thorarinson, Deputy Governor of the northern and eastern quarters of the Island, and his Lordship Bishop Vidalin.

we, the inhabitants of South Mulè Syssel, do express our most cordial wishes, that heaven would regard, and eternity remunerate, the benevolent exertions of the honored Society. And may our dear friend, the Rev E. Henderson, be abundantly blessed! May his exertions prosper and be acknowledged by the present, and by every future generation; and may his labors be crowned in eternity!

On behalf of the whole population of South Mulè Syssel, I have the honor to be, most respectfully,

ION VIDALIN,
The constituted sheriff of
South Mulè Syssel in Iceland.

Eskefiord in Iceland,
Dec. 31, 1814.

From the Third Report of the Finnish Bible Society. Abo, March 28, 1815.

Through the goodness of Divine Providence, and under a Christian Sovereign's mild government, the Finnish Bible Society has arrived at the conclusion of another year, during which, in the progress of its well meant endeavors for diffusing a more general knowledge of the Holy Scriptures among the inhabitants of Finland, it has had reason to entertain the consolatory hope, *that the Father of lights, who has begun so good a work among us, will perfect it till the day of Christ.*

And although it is much to be wished that the Society could have attained the object of the institution sooner, and engaged more actively in the work of distributing the word of God than has hitherto been possible; the Committee are nevertheless convinced that the short Report now presented to the public, will prove satisfactory to all the members of the Society, and confirm them in the joyful assurance, *that the Lord is with us, and that his blessing rests upon the work of our hands.*

The Society's principal endeavor has hitherto been to complete the octavo edition of the Finnish Bible on standing types. It is with peculiar pleasure that the Committee can state that, in consequence of the very great liberality of his Imperial Majesty and the British and Foreign Bible Society as also the voluntary subscriptions of all classes of their fellow subjects, there is every reason to believe, that the funds of the Society are already equal to the expenses of this edition. The New Testament is already printed off, first in St Petersburg, and now here in Abo; 24 sheets of the Old Testament are composed, and partly printed off, in St. Petersburg.

In the Report for the last year it was observed, that beside the 750*l.* which the British and Foreign Bible Society had presented to the Society in Finland, for printing the Finnish Bibles on standing types, they had most generously presented them with 2 00*l.* for distributing Swedish Bibles among the Swedish inhabitants of Finland. With this money, 1350 Bibles have been procured from Stockholm, of which 250 copies have been distributed gratis, and the remainder have mostly been sold at cost prices. The money received for these Bibles is designed as a separate fund for the purpose of procuring a fresh supply, as needed, for this class of our fellow subjects.*

The Rev. J. Paterson, who forwarded the above communication, adds:

"From the above Report it appears, that our Finnish friends are very active; and, considering the poverty of the country, they have come forward with great liberality. The subscriptions amount to three times the sum any of us expected. No part of the Report affords me more pleasure than that concerning the Swedish Bibles. Never were 200*l.* better employed by your Society. They have made a good use of the talent you entrusted them with. It has awakened a desire in the people to have the Scriptures in their own, the Swedish language; and, poor as they are, they cheerfully pay for them; so that I hope, ere long, every Swedish family in Finland will, by means of this small fund, be furnished with a copy of the Bible.

* Since the Report was drawn up, 600 additional copies have been ordered from different parts of Finland.

"We have begun the distribution of the Finnish Testament in the Government of St. Petersburg. I expected the edition would have lasted us for several years; but the demand is so great, that we cannot get the Testaments bound quickly enough, and the whole edition is already nearly exhausted. When a quantity arrives in a village, all the inhabitants assemble, and can scarcely be restrained from carrying off the Testaments by force. They have been famishing for want of the word of life, and now they are almost insatiable.

"We have recently received 300 rubles, which have been subscribed by the Ingermanland Russian Regiment, besides 130 rubles from their Colonel, for which they require one Russian and one Polish Bible. This gift is peculiarly valuable, as coming from Russian soldiers. The Roman Catholic Metropolitan has published two pastoral letters to his flock, recommending the reading of the Scriptures among them generally, and ordering the Clergy to promote the circulation of the Society's editions. This is an important document. Our Committee ordered it to be published in the Gazettes, that it might be as generally known as possible. A copy of it will be sent you by our friend Pinkerton, as soon as he can get it translated for you. I hope it will have its effect on the Roman Catholics with you, and in Germany. We have also received from his Imperial Majesty freedom to send all letters and packages free of expense, by post, so that we can now send our Bibles to the remotest parts of the Russian Empire with the greatest facility."

From the Rev. R. Pinkerton. St. Petersburg, June, 5, 1815.

I think I have mentioned in former letters, that the Bishop of Samogitia had translated the New Testament into that language, that the manuscript was sent hither last year, and received the approbation of his Eminence Sesterinsevitch, the Catholic Metropolitan, and that the Rt. Rev. Translator had resolved to print 1000 copies of it in Wilna, at his own expense. After our Committee had corresponded with the Bishop in regard to the state of the Samogitians,* who were brought over to the Christian religion only in the 15th century, and have never yet had a version of the Scriptures in their language, it was this day resolved to print an additional 4000 copies, at the expense of the Russian Bible Society.

Among the multitude of interesting communications and liberal subscriptions laid before the Committee this day, from different distant parts of Russia, none afforded us so much pleasure as the following most interesting observations, respecting the establishment of an Auxiliary Bible Society in the seaport town of Theodosia, in the Crimea. The communication was written by the Governor of that city, his Excellency Bronefsky, and is accompanied with a list of from 30 to 40 subscribers, of whom *six* are subjects of the Sultan of Constantinople, and a petition for instructions towards the establishment of a Branch of the Bible Society in that ancient city, formerly called by the Turks Kafa.

"The Theodosian Auxiliary Branch, having implored the blessing of the Most High, will use all possible exertions to promote the object of the Russian Bible Society. The dissemination of the word of God among Christians alone, composes of itself an important part of this Society's undertaking—an undertaking which requires unwearied efforts, and liberal contributions, on the part of its members.

"As the town of Theodosia is inhabited chiefly by foreigners of different religious persuasions, it will be necessary to inform them, that the spirit and rules of the Russian Bible Society do not prevent it from sending the Holy Scriptures to their friends beyond the borders of Russia. The Bible Society has limited the object of its undertaking to the distribution of the Holy Scriptures in different languages, *without note or comment.* The object, in its simplicity, is exalted, and worthy of the spirit of the Gospel.

* The British and Foreign Bible Society has granted to the Russian Bible Society 250*l.* in aid of printing and circulating the Samogitian Scriptures.

"The Theodosian Branch Bible Society will strive to distribute the word of God among unbelievers, having before it a vast field, first in the Peninsula of the Crimea, and secondly in the neighboring countries of Caucasus and Anatolia, for making known the gospel to nations who still remain in heathen or Mohammedan darkness. But without exactly fixing the extent of the sphere of its operations, it is easy to observe, that it will comprehend particularly the countries lying on the shores of the Black Sea. Abhazia, Mingrellia, and Anatolia, being in the closest commercial connexion with Theodosia, present a wide field for the Bible Society proposed to be in that city.

"It is well known that in former times the Abhazi were enlightened by the faith of Christ, and belonged to the Greek communion, possessed their own Bishops, and were reckoned to the *Eparché* of Alanie, the seat of which see was Theodosia, and afterwards Phanagoria. After the fall of the Greek Empire, however, the nation of the Abhazi, like the Circassians, being deprived of preachers, and not possessing a written language, returned to their heathenish customs, and at length many of them embraced the Mohammedan religion. Monuments of Christianity exist to the present time among them, in the remains of churches, for which the people have still respect. Another proof of this, is the veneration which they have for the form of the cross.

"The inhabitants of Mingrellia have been more fortunate than their neighbors the Abhazi. They have preserved the faith of their fathers in the midst of the heavy yoke of bondage, which has lain upon their country for several centuries; and, notwithstanding the persecutions of cruel Mohammedans, they still continue to hold the Christian faith according to the Greek confession, and perform their religious services in the Georgian language.

"At length the coast of Anatolia presents itself to view, extensive, and well peopled, mostly, by Greeks and Armenians, who compose the laboring, or what is there styled, the *black* part of the community. The lot of these Christians, yet our brethren, sunk in ignorance and poverty, under the iron rod of Turkish dominion, surely merits our compassion. Poverty, produced by oppression, has deeply rooted ignorance among them, and this has at length begotten indifference to the knowledge of the word of God. These poor people are reduced so far, that they have forgotten their native tongues, and now pray to God in the Turkish language.

"The Theodosian Branch Society will take upon itself the sacred obligations of promoting these views, having numerous facilities by the central commercial intercourse which the Port of Theodosia has with Abhazi, Mingrellia, and Anatolia. From these short remarks, it is easy to observe, how important and extensive the field is, which presents itself to the zeal and activity of the members of the Theodosian Auxiliary Bible Society. Success and further extended views depend upon God. He, by his omnipotent goodness, will direct all for the best, and will make even impossibilities possible to contrite spirits, that hunger after his righteousness.

Theodosia, April 3, 1815."

Revival of religion in Salisbury, N. H.

A MOST pleasing revival of religion has lately taken place in the Congregational Society in Salisbury, N. H. The work has been remarkably free from noise, enthusiastic zeal and disorder of every kind. The spirit of truth, attending the word, preached *with a constant regard to the simplicity of divine testimony*, and operating as "a still small voice," has, in a judgment of charity, brought many souls to the feet of Jesus, where they remain filled with love, clothed with humility, and adorned with a meek and quiet spirit. By an acquaintance with such disciples of our Lord, any one,

who had never seen the Bible, would hardly fail of seeing, that "the fruit of the spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance;" and that "the wisdom which is from above is first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy." Within a little more than a year, seventy persons have been added to the church. And more than ever before, we "behold how good and how pleasant it is for brethren to dwell together in unity." It is thought worthy of remark, that belonging to four houses in the society, there are no less than twenty-six professors of godliness, all of whom were in infancy, or in childhood, favored with parental and baptismal dedication to the Lord; and that there are now in the church about fifty young and unmarried persons. A number very lately give evidence of repentance unto salvation, who have not yet made a public profession; others are under very serious impressions, and we trust the good work is still progressing. Not unto us, but unto thy name, O Lord, be all the glory. It has been indeed "a revival of love." T. W.

Salisbury, Jan. 1816.

Missionary Box.

An American privateer during the late war having captured in the Irish channel a sloop from Cardigan laden with coal, the captain went on board to survey his prize. Observing a small box with an apperture in the lid, and an inscription on it, *missionary box*, he enquired what it was. The Welshman, apprehending the destruction of his vessel and property (according to the recent practice of the Americans to burn their prizes) replied with a sigh, "Ah! it's all over now! You must know, that I and my poor fellows have been accustomed to drop a penny piece into that box every Sunday morning, to help in sending out missionaries to preach the gospel." "Indeed," said the American, "that's a good thing, a good thing, indeed." After a short pause, he held out his hand to the master of the sloop, and said, "I will not touch a hair of your heads, nor injure your vessel;" and immediately departed, leaving the astonished and grateful Welshman, to pursue his course unmolested.

Mortality in Virginia.

Norfolk, Feb. 5, 1816. We are assured, that the mortality among the inhabitants of the adjoining counties has, for the two last months, even exceeded the ravages of the fatal epidemic in the winter of 1814 and 1815. That portion of Nansemond county, which lies eastward of the river, and the lower precinct of Princess Anne county, are computed to have lost more than half the population they contained last summer;—and the deaths in the parish of St. Brides in Norfolk county have been awfully great. In other parts of those counties much sickness has been experienced, and many deaths have taken place, but bearing no proportion to the former. *Herald.*

Massachusetts Peace Society.

In the last Number encouragement was given that this Number should contain a list of the officers of the Massachusetts Peace Society. The Executive Committee has not yet been elected. The following is a list of all the present officers of the Society:—

His Honor Wm. Phillips, *President.*
Hon. Thomas Dawes, *Vice President.*
Dea. Elisha Ticknor, *Treasurer.*
Mr Thomas Wallcut, *Rec. Sec.*
Rev. Noah Worcester, *Corres. Sec.*
Rev. John Foster D. D.
Rev. Abiel Holmes D. D.
Professor L. Hedge,
Rev. Daniel Sharp,
John Kenrick Esq.
William Wells Esq. } *Trustees.*
Rev. John Foster D. D.
Rev. Jonathan Homer,
Rev. Henry Ware D. D.
Rev. Joseph M'Kean LL. D.
Rev. William E. Channing, } *Counsellors of the Cor. Sec'y.*

Installations.

On Wednesday, Feb. 21, the Rev. David Batcheller was installed over the Congregational Church and Soci-

ety in Oxford—The Introductory Prayer by the Rev. Mr. Lane of Sturbridge; Sermon by Rev. Mr. Whipple of Charlton, from Matt. v. 16; Installing Prayer by Rev. Mr. Mills of Sutton; the Charge by Rev. Mr. Goffe of Milbury; the Right Hand of Fellowship by Rev. Mr. Pond of Ward; and Concluding Prayer by Rev. Mr. Williams of Dudley

In Cape Elizabeth, Maine, Rev. William Gregg.

Nov. 27, 1815, by the Presbytery of Geneva, the Rev. Ebenezer Fitch D. D. late president of Williamstown College, pastor of the Congregation of W. Bloomfield, N. Y. On the 17th of Jan. 1816, the same presbytery installed Rev Comfort Williams, pastor of the Congregation of Gates, in the village of Rochester, N. Y. On the 31st a committee of the presbytery of Geneva installed Rev. William Clark, pastor of the congregation at Wolcott.

Obituary.

Died in Plainfield, Conn. 13th of Feb. Rev. Joel Benedict, D D. aged 72, pastor of the congregational church in that town.

In Huntington, Conn. 16th of Feb. Rev. David Ely D. D. aged 66, and in the 43d of his ministry.

In Barrington, Rev. Samuel Watson, aged 43, for 18 years pastor of the Congregational Church in that town.—In Philadelphia, Arthur Howell, aged 63, a minister of the Society of Friends.—In Monteville, Conn. Hon. William Hillhouse, aged 88. He was in the Conn. Legislature more than 50 years in succession.—In Seabrook, N. H. Comfort Collins, aged one hundred and five years and three months. She was for many years a minister in the Society of Friends.—In Rehoboth, Hon. Stephen Bullock, aged 80.—In Charlestown, Mr. Giles Alexander, aged 65.

Confidence in God.

Delightfull thought! my God is nigh,
My Father and my Friend;
He knows the sorrows I endure
And will deliverance send.

Though he afflicts to try his saints,
Corrects when they have need;
Yet he displays a father's heart,
He pities while they bleed.

I bow, my God, before thy throne,
I own thy rod is just,
Make me to know thy promised grace,
In thee is all my trust.

Then will I speak before the world,
Thy wonderous love proclaim,
I'll urge transgressors to reform,
And saints to praise thy name.

R.

On cruelty to Beasts.

A man of kindness, to his beast is kind,
But brutal actions show a brutal mind;
Remember, he who made thee, made the brute,
Who gave thee speech and reason, formed him mute.
He can't complain—but God's all seeing eye
Beholds thy cruelty, and hears his cry;
He was design'd thy servant and thy drudge;
But know that his Creator is thy judge. *Amer. Mag.*

Candidates for the ministry in Cambridge and its vicinity.

Mr. Ed. W. Andrews, Newburyport.
Mr. Francis Jackson, Cambridge.
Mr. David Reed, do.
Mr Joseph Allen, do.
Mr. Jonathan P. Dabney, do,
Mr. Samuel Gilman, do.
Mr. Thomas Prentiss, Cambridge.
Mr. Hiram Weston, Duxbury.
Mr. Samuel Clarke, Cambridge.
Mr. Henry Ware, jun. do.
Mr. Rufus Hurlbut, do.

THE

CHRISTIAN DISCIPLE.

No. 4. *APRIL*, 1816. Vol. IV.

THE COMPLAINT OF DEGENERACY EXAMINED.

No. IV.

In the preceding Number, the history of our ancestors was brought down to the time of William the Conqueror. His reign was little adapted to the improvement of society, either in knowledge or virtue. He was indeed *professedly* a *Christian*, but if his character and conduct have not been misrepresented by historians, he might with more propriety have been called a savage tyrant, than a Christian prince.

His rapacity, injustice, and cruelty provoked revolts, tumults and insurrections; and these were quelled by violence, murder and desolation. The former landholders were stripped of their property, to gratify the Norman invaders, and the country was filled with crimes and woes. "Contumely seems to have been added to oppression, and the natives were universally reduced to such a state of meanness, that the English *name* became a term of reproach." *Bigland.*

William the Conqueror died, and was succeeded by his son, William Rufus, A. D. 1087. During his reign, the project of the Crusades for the recovery of Jerusalem became popular in Europe. An enthusiasm for what was termed the *holy war*, was so general and so violent, that from the history of those times, it might be suspected, that the people of Europe had been cursed with a general insanity. Never perhaps in any other instance since the flood, was a raving enthusiasm so general, so lasting, or so fatal. "All orders of men deeming the Crusades the only road to heaven, enlisted themselves under these sacred banners, and were impatient to open the way with their sword to the holy city."

It is indeed stated, that in the reign of William Rufus the people of England were less infected with the general frenzy than the neighboring nations. The reasons assigned are these, that the Normans were afraid to leave their conquests in England, and the king was too selfish to encourage the *holy war*.

Henry I. succeeded Rufus, A.D. 1100. In his reign, "to kill a stag, was as criminal as to kill a man.—Stealing was first made

capital in his reign.—False coining was severely punished by Henry. Nearly fifty criminals of this kind were at one time hanged or mutilated.—The deadly feuds, and the liberty of private revenge were still continued, and were not yet wholly illegal." *Hist Eng.* vol. i. p. 362.

King Stephen began to reign 1135. "This event," says Bigland, "involved the kingdom in a civil war, which continued almost the whole of his reign. It would require a volume to enter into a detail of those commotions, which during the calamitous period of thirteen years rendered England a scene of carnage and devastation. Sieges and battles, intrigues and cabals, treachery and violence, the violation of oaths, and the tergiversations of bishops and barons, constitute the history of this anarchical reign." Vol. i. p. 149.

Henry II. was successor to Stephen, and began to reign 1154. In his reign "it was a custom in London for great numbers to the amount of one hundred or more, the sons and relations of considerable citizens, to form themselves into a licentious confederacy, to break into rich houses and plunder them—to rob and murder the passengers, and to commit with impunity all sorts of disorder. By these crimes it had become so dangerous to walk the streets by night, that the citizens durst no more venture abroad after sun set, than if they had been exposed to the excursions of a public enemy." p. 487.

In 1189, Richard I. commenced his reign, and a horrible massacre of the Jews immediately ensued. This scene of murder began in London, and the example was followed in other parts of the kingdom. In York five hundred Jews fled to a castle for safety; but finding themselves unable to defend the place, they first killed their wives and children, then set fire to the buildings and perished in the flames, rather than to fall into the hands of their merciless persecutors.—The gentry, who were indebted to the Jews, ran to the cathedral where the bonds were kept, and made a solemn bonfire of the papers before the altar.

Richard valued himself as a Christian warrior—he had the Crusade delirium, and conducted an expedition to the holy land. But the state of morals in England during his reign, was deplorable indeed. In 1196, the disorders in London were dreadful. "There seemed to be formed so regular a conspiracy among the numerous malefactors, as threatened the city with destruction." "Murders were daily committed in the streets, houses were broken open and pillaged in day light;" and so numerous were the disturbers of the peace, and so powerful the combination, that the magistrates were afraid or unable to execute the laws.

King John began to reign 1199. "The charater of this prince is nothing but a complication of vices equally mean and odious—ruinous to himself and destructive to his people." His folly and wickedness involved the nation in a civil war, and spread desolation and misery through the country.

Henry III. ascended the throne 1216. The character of the rulers and the clergy, as late as 1253, may be gathered from a few facts. Henry was in want of money, and that he might be sure of obtaining it from the parliament, he made "the vow of a Crusade," and then "demanded assistance in that pious enterprize." He also made promises to redress some grievances, of which the clergy had complained. But as he had not been careful to keep his past promises, "they required that he should ratify the Great Charter in a manner still more authentic and solemn, than any which he had hitherto employed."

"All the prelates and abbots were assembled: they held burning tapers in their hands; the Great Charter was read before them; they denounced the sentence of excommunication against every one who should thenceforth violate that fundamental law; they threw their tapers on the ground, and exclaimed—*May the soul of every one who incurs this sentence, so stink and corrupt in hell.*" The king bore a part in this ceremony, and subjoined—"So help me God; I will keep all these articles inviolate, as I am a man, as I am a Christian, as I am a knight, and as I am a king crowned and anointed."

But, as might reasonably have been expected, this profane and impious oath was soon violated. What could be better evidence of a barbarous age or a barbarous state of society, than that the clergy were capable of being concerned in such horrid imprecations?

In the reign of Henry, the surviving Jews were still oppressed and persecuted. At different periods, an absurd accusation had been brought against that people—that they had crucified a child in derision of the sufferings of Christ. This story was revived in England, and made the pretext for hanging eighteen Jews—*whose money was probably wanted.*

"In 1249, two merchants came to the king, and complained that they had been spoiled of their goods by certain robbers, whom they knew, because they saw their faces every day in his court; that like practices prevailed all over England, and travellers were continually robbed, bound, wounded and murdered;—that these crimes escaped with impunity, because the ministers of justice themselves were in a conspiracy with the robbers.—The king ordered a jury to try the robbers; and though the jury were men of property, they were found to be in a confederacy with the felons, and acquitted them. Henry, in a rage, caused the jury to be imprisoned, and ordered another to be summoned, which gave a verdict against the criminals. Many of the king's household were found to be in the confederacy.

Edward I. began to reign A. D. 1272. "The various kinds of malefactors, the murderers, robbers, incendiaries, ravishers and plunderers, had become so numerous, that the ordinary ministers of justice were afraid to execute the laws against them. The king found it necessary to provide an extraordinary remedy

guished and influential men, might also have excited the jealousy of the Roman government. Nor would learned and inquisitive men, eager to know his objects, and the manner in which they were to be effected, have waited patiently, as did those whom he elected, till he was ready fully to develop them. But a still more important reason for this choice was, that in the courage, the wisdom and mighty works of these unlearned men, the Jews and the world might know, that they were endued with power from on high.—It may be added, that Jesus *knew from the beginning who would betray him*, and yet elected Judas into the number of the accredited witnesses of his teaching and miracles, and without doubt, it was one design of a choice so peculiar, that in the testimony, which the traitor would gladly have withholden, an evidence might be given as strong as that of testimony can be, that all which the Evangelists have written of Jesus is true; that he is the Son of God, and the Savior of all who believe.

Hammond on the text. Lord Barrington's Miscellanea Sacra. b. i. pp. 1—6, and 101—4. Ed. 1725.

RELIGIOUS DENOMINATIONS IN GREAT BRITAIN,

Abridged from Bigland's View of the World.

"The distinguishing character of the church of England is moderation; and its clergy, from the highest to the lowest orders, are more tolerant in their principles than those of most other national establishments.

The Roman Catholics are in some particular places pretty numerous; but bear a much less proportion to the whole population of the kingdom than some other descriptions of nonconformists. There are however among them many families of distinction, and others in opulent circumstances.

"The Quakers are a pretty numerous and a very opulent sect, and in regard to their principles and conduct, may be considered as one of the most respectable denominations of Christians. This sect took its rise about the middle of the seventeenth century; their founder being the celebrated George Fox, a man of benevolent sentiments and exemplary piety. If some of their tenets and usages be tinctured with singularity, it must at least be acknowledged, that neither their principles nor their practices, are inimical to society, and as they have united, they have long enjoyed the protection of the legislature.

"The modern Presbyterians are the remains of the puritans, whose clerical aristocracy was, during the civil wars of the seventeenth century, so despotically obtruded on the English nation, and, by its intolerance, rendered so extremely odious to the majority, as, under the ostensible

pretext of establishing, it entirely abolished religious freedom. Their intolerant spirit was extremely conducive to the exaltation of the Independents, who, either through motives of benevolence or policy, granted universal toleration.

"Every one knows the conspicuous part which the Independents acted in the civil war. Supported by the iron hand of Cromwell, and by the army, they soon gained the ascendency over the presbyterians, and are yet very numerous. The English presbyterians originally derived their discipline, as well as their doctrines, from Calvin's institutions in the church of Geneva, which vested the ecclesiastical government in councils of presbyters, while the Independents maintained the right of each congregation to regulate its own concerns. From this mode of church government, which has been considered as one of their most characteristic distinctions, the latter derived their appellations of *independents* or *congregationalists*, as holding the independency of congregational churches. In this respect, however, most of the protestant dissenters in England are now Independents. Even the presbyterians themselves have almost laid aside their Genevan discipline, and in their notions of ecclesiastical government have, in a great measure, adopted independent principles.

"The Baptists explode the doctrine of infant baptism, and baptize adults by immersion in water. This sect is divided into two branches, that of the general, and that of the particular baptists. The former hold the doctrines of Arminius, the latter those of Calvin.

"The Swedenborgians derive their name from Baron Swedenborg, their founder, a Swedish nobleman, who left his native country to reside in England.

"The Unitarians are in many parts of the kingdom very numerous. Their principal tenet, from which their name is derived, is the unity of the godhead, without a trinity of persons. This doctrine, which is fundamentally the same as that of Socinus, appears to be rapidly spreading, and its professors not only form numerous and distinct societies, but are intermixed among almost all the other classes of dissidents. Among the members of the established church, this opinion also appears rapidly to gain ground; and the doctrine of the trinity, which was formerly considered as too sacred to be opposed or even discussed, is now openly controverted, and in some societies publicly renounced.

"The Methodists, although they profess themselves members of the established church, are generally considered as a distinct class; but it is difficult to describe their tenets, as they are split into two grand divisions, one of which consists of the followers of Mr. Whitfield, and profess themselves Calvinists; the other, acknowledging Mr. Wesley as their founder, are for the most part Arminians. The truth, however, is, that among the Methodists, the Calvinistic and Arminian tenets seem to be

for the evil." He appointed commissioners, and gave them power to inquire into disorders and crimes of all kinds, and to inflict the proper punishments.

But the king himself appears to have been the greatest *robber* and *murderer* in the kingdom. Such was his avarice and his hatred of the Jews, that he caused two hundred and eighty of them to be hanged, on the pretext that they had adulterated the coin. Sometime after this horrid deed, the king resolved to "purge the kingdom of that hated race, and to seize to himself their whole property.—No less than fifteen thousand Jews were at this time robbed of their effects, and banished the kingdom." *Hume.*

As Edward lived to 1307, we have now before us a specimen of the state of *morals* among our ancestors about five hundred years ago. As to *religion* they were papists. Whether the present generation, either in Great Britain or the United States, may be regarded as a *degenerate race*, when compared with their ancestors prior to 1300, the reader will judge.

Illustrations of passages in the New Testament, which refer to sentiments &c. among the Jews, in the time of our Savior.

47.

Luke vi. 13. "When it was day, he called his disciples; *and of them he chose twelve, whom also he named apostles.*"

Apostles were messengers; and among the Jews, all messengers were called שלוחים, apostles. The Talmudists apply the word to the rulers of the synagogues, who were sent to receive the tenths, and other tributes. They had letters of attorney from those who sent them; and hence it became a maxim among the Jews, *every man's apostle is as himself.* To this our Lord seems to have referred, when he said, *He that receiveth you, receiveth me; and he that receiveth me, receiveth him that sent me.* (Matt. x. 40.)

Our Lord himself is called an apostle, (Heb. iii. 1.) and speaks of himself continually, as *sent* by God, his Father. The twelve whom he chose were *his* apostles, as *he* was the apostle of God. "*As my Father hath sent me, even so send I you.*" (John xx. 21.) "The Father committed *all judgment unto the Son;*" (John v. 22) and, said our Lord to these apostles, "ye which have followed me in the regeneration, when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, *judging the twelve tribes of Israel.*" (Matth. xix. 28.) Christ is the *corner stone* of the church; (Matt. xxi. 42,) and the *apostles and prophets* are its strong *foundation.* (Eph. ii. 20.) And as our Lord professed to speak and to act, only by the power and wisdom which he received from his Father; his apostles, in like manner, attributed to him all their capacities of

teaching, and all the miracles which they wrought in proof of their commission, and their doctrine. (Comp. John v. 19.—xvii. 8. And Acts iii. 16.—iv. 10.)

It was, I think, peculiarly with a view to the election which he was about to make of his apostles, that our Lord retired from his disciples, and passed a whole night in a proseucha, or house of prayer. In John xvii. 12, we find him referring to the answer of God to his prayers, on this important occasion; "those *thou hast given me*, I have kept." The expression indicates the efficacy of prayer; and his example, our duty of seeking divine direction, particularly in the great and most interesting concerns of life. Compare with this his expressions at the tomb of Lazarus. "Father, *I thank thee that thou hast heard me; and I know that thou hearest me always.* But because of the people which stand by, I said it, that they may believe that thou hast sent me." (John xi. 41, 42.)

The apostles were chosen for the immediate purpose of preaching *the kingdom of God;* or, that *the kingdom of God*—the kingdom foretold by Daniel, (ch. vii. 13, 14.) and anticipated by the Jews—*was at hand.* Our Lord very seldom, and only in places remote from Jerusalem, acknowledged in direct terms that he was a king, or the Messiah, till just as he was about to suffer. What the apostles were commissioned to preach, we learn from what Mark informs us of the manner, in which they executed their commission. "They went out, and preached *that men should repent.* (ch. vi. 12.) Repentance was therefore the great preparation for the kingdom of God. (Compare Matt. iii. 1, 2, and iv, 17.)

Having performed the duties assigned to them, the apostles *returned*, and *told Jesus all that they had done.* (Luke ix. 10.) And as we do not find that they were again sent out, or again returned to him, the *immediate* object of their election seems at that time to have been accomplished. They were ordained as well *to be with him*, as witnesses of what he said and did, as to proclaim the approaching establishment of his kingdom. (Mark iii. 14.) *Other seventy* were now chosen, and *sent two and two before his face, into every city, whither he himself would come.* (Luke x. 1.) The instructions and powers which were given to these seventy disciples, were the same as were given to the apostles. But as the apostles were to be peculiarly his witnesses after his resurrection, they were from this time constantly with him.

After the resurrection of our Lord, we find in the company of apostles, Barnabas, *a Levite*, and Paul, who was *educated at the feet of Gamaliel.* But it is not difficult to account for the choice of twelve illiterate men, to be the first messengers of his great design. Men of birth and education, who believed in him, having much to lose from the enmity of their unbelieving countrymen, were afraid to acknowledge him, and therefore, very unfit to be apostles. Witness Nicodemus, and Joseph of Arimathea. The choice of distin-

considerably blended; and the greatest part of the members of their societies, appear to adopt a system of independence with respect to speculative opinions, which they mostly regard as non-essentials. and which each one, therefore, models according to the light of his own understanding, and the dictates of his own conscience.

"In regard to religion, England exhibits so diversified a picture, that it would require a considerable length of time, as well as great attention, to examine it minutely, and the opinions of different sects are so various, that it is impossible to trace them through all their ramifications. It is, indeed, to be observed, that the creeds of the English sectaries are far from being settled. Few, even of the members of the established church, at this day, think themselves conscientiously bound to believe the doctrinal theory of the thirty-nine articles. Several among the adherents of Calvinistical sects, entertain ideas which nearly correspond with the tenets of Arminius, and a great number of the members of Arminian societies, in regard to their speculative opinions, approach very near to the doctrines of Calvinism.—The authoritative sway of the creeds and councils of former days, is, at this time, exceedingly diminished; and the Christians of the present age seem to revere their definitions and decisions, no farther than as they correspond with their own private opinions.

"Many of the ministers and others of the different sects of English dissidents have greatly distinguished themselves by their talents and learning; and several of their literary performances are held in high estimation. The clergy of the established church, and those of the various sects of nonconformists, treat one another with friendship and candor."

Perhaps the clergy in this country will yet become as wise as they are said to be in Great Britain.

THE ANCIENT METHOD OF SUPPORTING THE OPINIONS OF THE MAJORITY.

In the last July Number of the Christian Disciple we admitted a Dialogue, which gave some account of the light that prevailed at the time of the Westminster Assembly. Some other facts relating to that Assembly, and its influence on the English nation, may be useful. The facts now to be stated, will be taken from the third volume of Neale's History of the Puritans.

The Assembly sat five years, six months and twenty-two days. In which time they held eleven hundred and sixty-three sessions. The works produced by the Assembly were, "1. Their Humble Advice to the parliament for ordination of ministers, and settling the Presbyterian government. 2. A Directory for public worship. 3. A Confession of Faith. 4. A Larger and Shorter Cate-

chism. 5. A Review of some of the thirty-nine articles." p. 452.

The Assembly "subsisted until February 22, 1648–9," about three weeks after king Charles I. was beheaded.

May 2, 1648, the English parliament, having a majority of Presbyterians, passed an ordinance for the support of orthodoxy and the suppression of heresy, which shows in a striking manner the light and the spirit which then prevailed. The ordinance contains the following passages:—

"That all persons who shall willingly maintain, publish, or defend, by preaching or writing, the following heresies with obstinacy, shall upon complaint before two justices of the peace, or confession of the party, be committed to prison without bail or mainprize till the next gaol delivery; and in case the indictment shall then be found, and the party upon his trial shall not abjure his said error, and his defence and maintenance of the same, he shall suffer the pains of death, as in case of felony, without benefit of clergy."—The heresies or errors are these following:—

1. "That there is no God.

2. "That God is not omnipresent, omniscient, almighty, eternal and perfectly holy.

3. "That the Father is not God, that the Son is not God, that the Holy Ghost is not God, or that these three are not one eternal God; or that Christ is not God equal with the Father.

4. "The denial of the manhood of Christ, or that the Godhead and manhood are distinct natures, or that the humanity of Christ is pure and unspotted of all sin.

5. "The maintaining that Christ did not die, nor rise again, nor ascend into heaven bodily.

6. "The denying that the death of Christ is meritorious, on the behalf of believers; or that Jesus Christ is the *Son* of God.

7. "The denying that the holy scriptures of the Old and New Testament are the word of God.

8. "The denying of the resurrection of the dead and a future judgment." pp. 458, 459.

By embracing any one of the foregoing supposed errors a man was exposed to suffer death. But the ordinance enumerates sixteen other opinions, to which the sentence of death was not annexed. The person accused, if found guilty, and would not publicly renounce his error or errors, was to "be committed to prison till he found sureties that he should not publish or maintain the said error or errors any more. The errors are these following:—

1. "That all men shall be saved.

2. "That man by nature hath free will to turn to God.

3. "That God may be worshipped in or by pictures or images.

4. "That the soul dies with the body, or, after death, goes neither to heaven nor hell, but to purgatory.

5. "That the soul of man sleeps when the body is dead.

6. "That the revelations or workings of the Spirit are a rule

of faith or Christian life, though diverse from, or contrary to the written word of God.

7. "That man is bound to believe no more than by his reason he can comprehend.

8. "That the moral law contained in the ten commandments is no rule of the Christian life.

9. "That a believer need not repent or pray for the pardon of sin.

10. That the two sacraments of baptism and the Lord's Supper are not ordinances commanded by the word of God.

11. "That the baptism of infants is unlawful and void, and that such persons ought to be baptized again.

12. "That the observation of the Lord's day, as enjoined by the ordinances and laws of the realm, is not according, or is contrary to the word of God.

13. "That it is not lawful to join in public or family prayer, or to teach children to pray.

14. "That the churches of England are no true churches, nor their ministers and ordinances true ministers and ordinances; or that the church government by presbyteries is antichristian or unlawful.

15. "That magistracy, or the power of the civil magistrate by law established in England, is unlawful.

16. "That all use of arms, though for the public defence, and be the cause ever so just, is unlawful."

After reporting this antichristian ordinance, Mr. Neal has the following paragraph:—

"This *black list of heresies* was taken from the speeches or writing of the Papists, Arminians, Antinomians, Arians, Baptists, and Quakers, &c. of those times. The ordinance was a comprehensive engine of cruelty, and would have tortured great numbers of good Christians and good subjects. The Presbyterians of the present age are not only thankful that the confusion of the times did not permit their predecessors to put this law into execution, but wish also that it could be blotted out of the records of time, as it is impossible to brand it with the censure equal to its demerits."

If such a law were to be fully executed in our land at the present day, would not one half the adult persons of the United States be *put to death*, and three fifths of the other half *committed to prison?* What reason then have dissenters from the creed of the Westminster Assembly to be thankful to God, that the punishment for dissent has been changed from a *destruction of life* to *ruin of character!* In former times the *sixth* commandment afforded no more security to a dissenter's *life*, than the *ninth* commandment now does to his *reputation.*

The *third* article in the list of heresies made it *death* for a man to deny that Jesus Christ was the "one eternal God." The *sixth* exposed him to the same punishment if he denied that Jesus Christ was the Son of God. By comparing the two articles together, it must be evident, that a man was exposed to be put to death for denying either part of a palpable contradiction, or that in the sixth article, that

the word "Son" is used in a sense, for which we have no analogy in the use of language.

As the Presbyterians of Mr. Neal's day wished the sanguinary ordinance of their ancestors "could be blotted out of the records of time;" so it is probable that the posterity of *some persons* of the present day, may wish the same in regard to a *number of things* which have been done in our age.

Substance of the speeches of W. Wilberforce, on the clause in the East India Bill, for promoting the religious instruction and moral improvement of the natives of India.

(Continued from page 79.)

"But higher ground is taken by the opponents of this bill, than *the practicability* of converting the Hindoos to Christianity. The principles of the Hindoos are so good, their morals are so pure, it is said, that this conversion is not *desirable;* that to attempt to communicate to them our religion and our morality, is, to say the least, a superfluous, perhaps a mischievous, attempt.

"This is no new doctrine. It sprang up among the French sceptical philosophers, by whom it was used for the purpose of discrediting Christianity, by shewing, that in countries which were wholly strangers to its light, the people were in general more gentle, and peaceable, and innocent, and amiable, than in those countries, which had for the longest period professed the Christian faith. But, sir, have not moral causes their sure and infallible effects? Is it not notorious that the natives of India, from the very earliest times, have groaned under the double yoke of political and religious despotism? And in truth, we find the morals and manners of the natives of India just such, as we might have been led to expect, from a knowledge of their dark and degrading superstitions, and their political bondage.

"But honorable gentlemen have read us passages from their religious books, some of which breathe a strain of pure, and even sublime morality. But I ask such of our opponents as urge this argument, whether they did or did not know, that which is an undeniable fact. (I refer to Mr. Halhed's translation of the Hindoo laws,) that if *a Soodra* should get by heart, nay, if he should *read*, or even *listen to the sacred books*, the law condemns him to a most cruel death?

"Let me quote to you, sir, some general opinions of the moral state of the Hindoos, which have been given by authors of established credit, as well as by persons who have for many years held high stations in the company's service, and who must be supposed to have been perfectly acquainted with their real character.

"The traveller Bernier, whose work was received as evidence

at Mr. Hastings' trial, places the character of the people in general, and especially of the Brahmins, in the most unfavorable light. I only refer in general to his high authority. Bernier travelled in India about one hundred and fifty years ago. And Mr. Orme, the excellent historian of the Carnatic, leads us to form a still lower estimation of their moral qualities. He speaks of the Gentoos as 'infamous for the want of generosity and gratitude, in all the commerce of friendship; a tricking, deceitful people in all their dealings.' 'Every offence is capable of being expiated, by largesses to the Brahmins, prescribed by themselves, according to their own measures of avarice and sensuality.'

"Still worse is the character of the East Indian Mahomedans. 'A domineering insolence towards all those who are in subjection to them, ungovernable wilfulness, inhumanity, cruelty, murders, and assassination, perpetrated with the same calmness and subtlety as the rest of their politics, and insensibility to remorse for these crimes; sensual excesses, which revolt against nature; unbounded thirst of power, and a rapaciousness of wealth, equal to the extravagance of his propensities and vices! This is the character of an Indian Moor.' *Orme on the manners &c. of the Indian Moors*, vol. iv. 4to. p. 423–434.

"Governor Holwell, to say the least, was not in any degree biassed by his attachment to the Christian system, as compared with that of the natives of India. But he calls them, 'a race of people who, from their infancy, are utter strangers to the idea of common faith and honesty. The Gentoos in general are as dangerous and wicked, as any race of people in the known world, if not eminently more so; especially the common run of Brahmins. We can truly aver, that during almost five years, that we presided in the Judicial Court of Calcutta, never any murder, or other atrocious crime came before us, but it was proved in the end, that a Brahmin was at the bottom of it.'

"Says Lord Clive, 'the inhabitants of this country, we know, by long experience, have no attachment to any obligation.'

"Lord Teignmouth paints their character in still darker colours. 'The natives are timid and servile. Individuals have little sense of honor, and the nation is wholly void of public virtue. They make not the least scruple of lying, where falsehood is attended with advantage. To lie, steal, plunder, ravish, or murder, are not deemed sufficient crimes to merit expulsion from society.'

"And four hundred years ago, said Tamerlane, their great conqueror, 'the native of Hindostan has no pretensions to humanity, but the figure; whilst imposture, fraud and deception, are considered by him as meritorious accomplishments!

"The moral standard of the natives of India, has even deteriorated of late years. Sir James Mackintosh, it is well known, lately presided on the bench of justice in Bombay; and in a charge to the grand jury at Bom-

bay, in 1803, he thus expresses himself: 'I observe that the accomplished, and justly celebrated Sir William Jones, who carried with him to this country a prejudice in favor of the natives, after long experience, reluctantly confessed their general depravity. The prevalence of *perjury*, which he strongly states, and which I have myself already observed, is perhaps a more certain sign of the general dissolution of moral principle, than other more daring and ferocious crimes, much more horrible to the imagination, and of which the immediate consequences are more destructive to society.'

"A woman, who was a witness in the court of Sir James Mackintosh, and who, it was obvious, had very greatly prevaricated, was asked by the recorder, whether there was any harm in false swearing? She replied, that she understood that the English had *a great horror of it, but that there was no such horror in her country.* See the Bombay Law Reports, Asiatic Register for 1804.

"Lord Wellesley, when governor general, applied to the judges of circuit, and also to magistrates permanently settled in the different provinces, for information of the general character of the natives. The result was, that '*perjury was so general, as to produce a total distrust of human testimony. No rank, no caste, is exempt from the contagion.* Their minds are totally uncultivated; of the great duties of morality they have no idea; and they possess a great degree of that low cunning, which so generally accompanies depravity of heart. They are indolent, and grossly sensual; cruel and cowardly; insolent and abject. They have superstition, without a sense of religion; and all the vices of savage life, without its virtues. No falsehood is too extravagant or audacious to be advanced before a circuit court. A Brahmin, who had circumstantially sworn to the nature, and number, and authors of the wounds of two men, whom he alleged to have been murdered, scarcely blushed when the two men were produced alive and unhurt in court; and merely pleaded, that had he not sworn as directed, he should have lost his employ.'

"God forbid that we should sit down in hopeless dejection, under the conviction, though these evils exist, that they are not to be removed; and were all considerations of a future state out of the question, I hesitate not to affirm, that a regard for their temporal well being, would alone furnish abundant motives for endeavoring to diffuse among them the blessings of Christian light, and moral instruction."

THE CIRCUMSTANCES AND BENEVOLENCE OF PRIMITIVE CHRISTIANS.

(*Concluded from* p. 86.)

The first reflection to be made upon this holy and unexampled generosity of the first church of Christians in the world, is this;

—How strong must have been their persuasion of the truth of their religion; how powerful must have been the first preaching of the apostles; how irresistible the evidence of their early miracles. How shall we account for the early and prodigious increase of the Christian church, immediately after the death of its founder and the apparent extinction of its hopes; except on the supposition of the *truth* of the story, and the perfect disinterestedness of the first preachers of the religion. Was there a class of people in the world, where Christianity was less likely to succeed, than at Jerusalem? Where could the first prejudices against Christianity be imagined to be stronger, than where the founder of that religion had been publicly crucified; in the sight of those very people who had seen him expiring on the cross in ignominy;—the victim of the ruling powers, the execration of those men whom they had been most accustomed to reverence, and to whose authority, especially in matters of religion, they had been taught implicitly to submit? Yet a few preachers, such as Peter and John, men of common life and no extraordinary talents, not only collect in a very short time a community of several thousands of professors, who acknowledge the truth of the miraculous resurrection of Jesus, and gave their names to his cause; but of men of all ranks in life, rich as well as poor, all animated by one spirit of faith and charity; men who sold their possessions, and contributed their fortunes to the relief of those whom they had probably never before known;—men who could have no common bond but this new and most extraordinary belief in the resurrection of a despised Master—a Master whom his earliest followers had joined, with the hope of some temporal advantage;—men in fact, whose hopes had all been blasted by the crucifixion of their Leader. Yet we find them rising up, like a new creation in the midst of Jerusalem, with principles, feelings and habits, more like heaven than earth;—ready to sacrifice life, fortune and reputation. for the support of one another and their common faith—without any object on earth to allure them, without any hope of recompense, but in the promises of a crucified Savior, and in the visible protection of a God, who seems to have taken them under his peculiar patronage.

Surely this is a state of things for which nothing will account, but their firm persuasion of the truth of the resurrection of their Master. But if he was yet dead, whence this astonishing, this unaccountable persuasion? Did God interpose to infatuate the minds of these men, in the belief of a palpable falsehood? or do you suppose the world of wicked spirits was for a time let loose to take possession of the minds of thousands of people, and transform them into new, pious, and disinterested creatures? Certainly not.—Nothing more is necessary to account for it than their knowledge of the facts, of which they were witnesses, and their certainty of the miraculous powers with which the apostles were endued. New views were opened to their

minds, which they had not before received, and they possessed a faith, before which every peril or temptation, threatening or allurement vanished into air, and left them in full view of a heavenly world, an everlasting inheritance for the righteous.

A second reflection on the generosity of this primitive church, is, that it was an early, fair, and important exhibition of the generous spirit of Christianity, and the kind of value which our religion allows us to affix to our worldly possessions.—We do not say that this generosity was perfectly unexampled in the world, but this we may say, it was the very spirit and essence of Christianity.

The precepts and the spirit of Christianity are altogether generous, and hostile to the avarice of possessions.—Not only does it forbid every species of injustice, but warns us against an ardent pursuit of these perishable goods. And from what considerations? Truly, because we cannot serve God and mammon—and the cares of this world, and the deceitfulness of riches, enter in and choke the word, and no fruit is brought to perfection; because the solicitude of acquiring and preserving wealth is always attended with a thrall and a torment, which impairs and corrupts the very satisfactions expected from its possession—and sufficient unto the day is the evil thereof;—because, in fine, those things which nature demands are few, easily acquired, and unexpensive—for godliness with contentment is great gain—we brought nothing into this world, and it is certain we can carry nothing out.—Such is the language of the gospel on the subject of the pursuit of wealth.

With respect to its possession and use, its language is also as perfectly temperate and rational. It does not send us to the sea, like some of the ancient philosophers, to throw our wealth into the waves—nor does it require us to hoard or to lavish the abundance with which we may be favored; but we are commanded to minister to the necessities of others; to give to him that asketh of us, and from him who would borrow of us not to turn away;—as it becomes those who believe themselves not the *lords* of these possessions, but the *stewards* of him who gives them all things richly to enjoy; for according to *our* religion, a well bestowed benefit is a treasure of hope, which thieves cannot plunder, nor misfortunes diminish, nor moth nor rust corrupt. In our acts of charity, Christianity requires undissembled good will. It teaches us that the hope of recompense or reputation corrupts our bounty; that its acceptableness with God is lost when these interested motives mingle with the act. To encourage us to the most disinterested and generous kindness, it promises a special care of those who observe these laws of benevolence. It leaves to Christians none of those excuses which we are ready to make for neglect of duty, but on the contrary, points to the ravens which are fed, and the lilies which are clothed by a kind Providence, that knoweth we have need of all these things.

Such is the language of our religion on the subject of wealth. And did not these primitive Christians understand their religion? Did they not show the power of it more effectually by their generosity and their mutual affection, than the most solemn and reiterated professions could have done?

What remains then but to show ourselves worthy of this primitive community, this parent stock of Christians? Let it not be suspected, that after eighteen centuries, we understand less of the spirit of our religion than the poor Jews of Jerusalem; or that we have less confidence in our Christianity, than the first converts. If the circumstances of our times do not require the same provision by a common stock for the poor, yet, our religion demands the same spirit, and our faith can be as well proved by the nature of our generosity, though it may not be so publicly exhibited.

If I were to enter into the reasons for munificence, I might suggest to the rich, that many are now struggling with poverty and distress, who are more deserving of God's favors than themselves. I might ask whether we can enjoy with any satisfaction that superabundance which we might easily spare for the relief of those who really need it. I might ask whether our wealth has not already led us into luxury, sensuality, pride and hard-heartedness—and whether we can better check this tendency, or better make amends for our past defects, than by consecrating a larger portion than ever to the relief of the poor. I might go still further and ask, whether we are all entirely satisfied with the means or the spirit, by which we have risen to our present affluence; and if not, how shall we better repair these mistakes or atone for our rapacity, than by distributing to the wants of God's poor children? B.

ALFRED AND SIGBERT.

(Concluded from page 89.)

Sigbert afterwards appears in the presence of the king as a penitent.

Sigbert. My long lost Prince! my master! have I found
Thee, Alfred! oh my king? thy fearful frown
At any other moment I might shun,
Yet now I heed it not, to see again
My long-lost Lord.

Alfred. —Peace be thine!

Sigbert. —My master, pardon me!
And with my weakness, bear a little space,
That I may tell my grief. To name the pain,
This breast hath felt, since thou didst bid me go
An outcast and a murderer; I would fain,
But cannot. Oh, my king, this heart is sad!
I from a guilty conscience have endured

Anguish so terrible, and past the power
Of words to tell, that how a heart can bear
A load so vast, I knew not till this hour.
Pardon me, Monarch!

Alfred. Sigbert! remember, I am man, not God;
He must the deed forgive!

Sigbert. Most truly! And by wrestling fervently.
His ear hath heard my prayer; and I have faith
That pardon'd in the Almighty's eye I stand.
Do thou forgive me!

Alfred. I do!
I chid thee, but to teach how harder far
To bear heaven's chiding. Now thy mind is chang'd
And thou dost see how mutable the man,
Who on himself doth rest, when the hour comes,
Of sore temptation—I am yet thy friend.

Sigbert. Monarch, my heart is thine! but to my words
Thou must not look for recompense. Declare,
Oh king! how I may shew my gratitude,
And if I do not shew it, trust not man!—
His vow is vain.

Alfred. My time,
Important duties claim, but I will stay,
Albeit unwise, one moment to bestow
A passing word, with meek austerity:—
Ask of the world's great Author, to subdue
All evil in thy heart, but chiefly, wrath—
The source of ills unnumber'd, which, around
Spreads direful burdens—making hell of earth,
And fiends of men. Sigbert! 'tis well to know
This shadowy world, this transient state of being,
But ill deserves of man, the sacrifice
Anger requires. What is there here on earth
To rouse our spirits? What below the sky
Worthy a creature's wrath! Few are our days,
And all our little evils, sent to cleanse
Our wayward minds and faculties from dross,
Debasing, and unworthy that high name—
The sons of God. Precious to heaven, is he,
Who sees in mortal things, their real worth
And looks beyond them! Here on earth we sow,
After we reap the fruit. The race is here,
The prize hereafter. Here the ocean raves,
There is our haven. And that man shall find,
Who through this howling wilderness preserves
Spotless his mind, and in a tainted world
Holds converse with his Maker; sees how great
The worth of holiness, and truly knows
How to respect himself, and to preserve
God's temple pure;—that man shall surely find
Life's evils fleeting, and his mind prepared

For that fruition, full, unspeakable
God hath reserv'd above.
Thou hast slain
A pleading man! I would forget the deed
For, in thy countenance, methinks I see,
Contrition; that—to God! and for thy kind
And many services, I hold thee dear.
As once I told thee, now I tell the same—
Thou shalt not war! Profession thou hast made
Of holiness and of devoted heart
To holy ways—flee then the avenging sword!
If wars must come—if human blood must flow—
Let those who never bore the Teacher's name
Stand forth and combat! but the God we serve,
In most peculiar way, his ministers
Requires to dwell in peace.

Sigbert. As the tall tree catches the sun's last beam,
When all beside is darkness, so may I,
When death draws near, oh king, remember thee,
And these thy words! My heart indeed is fill'd
With lasting gratitude. Thy mild rebuke
On this my mind flashes conviction's light,
And for thy precepts, I am nearer heaven.
I see my frailty, I perceive how wrath,
And most full hatred, to the instruments
God hath seen fit to use, hath fill'd my mind.
Th' Almighty Father asks but penitence
From us his children, and for these my crimes,
That would I feel—I am an alter'd man.
Point but the path thy servant should pursue,
And he will seek it from this hour, and strive
To merit thine applause—to copy thee.

ON INTEMPERANCE.

No. 2.

It was proposed, first, to consider the *causes* of intemperance.

The most prevalent of these, it is believed, is the habit of considering ardent spirits necessary in all cases of manual labor.

Accordingly almost all, who are thus employed, are accustomed, from early life, to drink spirituous liquors, at least twice a day. It requires some practice to become reconciled to the nauseous potion. By degrees a relish for it is acquired; till what was at first received with indifference, if not with reluctance, is sought with avidity.

There is great danger, that such persons will proceed to excess. Accordingly we find, that immense numbers are not content with the stated seasons of drinking, nor with moderate quantities of the delicious poison. But by free indulgence they excite an unnatural thirst, which continually impels them

to gratify it; and this very gratification serves only to increase the demands of appetite. If this propensity be not seasonably checked, it invariably leads to intemperance.

This vice is sometimes contracted by regarding ardent spirits, as a safeguard from the bad effects of the weather. How many, for example, think themselves justified in taking a double portion of spirituous liquors, when they are exposed to the wet or the cold? On these occasions, some, who are temperate at other times, indulge themselves in drinking too freely. But it has long since been demonstrated, that such a practice greatly increases, instead of lessening their danger. In proof of this, a striking fact occurred, near the commencement of the revolutionary war. In a driving storm of snow, a large vessel with many hands on board was wrecked in our bay. Most of them were enabled to reach the shore. The weather was excessively cold. No human habitation was in view; and there was but little prospect of preserving life, unless aid could be immediately obtained. Several casks of ardent spirits were driven on shore. Those, who considered such liquors, as preservatives from the weather, partook freely of them. The more judicious drank nothing, but cold water. It has been confidently asserted, that the lives of the latter were preserved, while the former perished with the cold. Many instances of a similar kind might be produced. It has also been amply proved, that men, working in damp places, are more likely to preserve health and ever to remain comfortable, without than with the use of ardent spirits. Away then with the false maxims of the intemperate, who, in every state of the atmosphere, and on all occasions, can readily find a pretext for the indulgence of their darling appetite.

The free use of spirits at convivial meetings is a powerful incentive to intemperance. The love of strong drink never fails to multiply such assemblages; and, when convened where spirituous liquors are at hand, it is too common to indulge in them to excess. Hence the great danger, to which they are unavoidably exposed, who loiter about taverns, and places, where ardent spirits are vended. Persons may frequent such places merely to hear the news of the day, or to pass away time, which hangs heavily upon them. But few instances, it is believed, can be produced, of those, who are habitually and unnecessarily at such places, without contracting, to a greater or less degree, an inordinate love of strong drink.

A false notion of generosity, which prevails within the haunts of intemperance, is also favorable to this vice. Many people seldom meet a friend at a tavern, but they feel bound, even without the least occasion, to invite him to drink. This produces from him a like return; and it is thought unsocial to refuse the inebriating draught, although intoxication should be the result.

By this absurd custom, how many become confirmed in the habits of intemperance? How few have the fortitude to abjure this pernicious practice? In this sordid manner how many are anxious to manifest generosity, whose hearts are hard, as adamant, to the calls of real distress; and who even practise every evasion, to avoid the demands of justice?

The custom of treating, as it is vulgarly called, on unnecessary occasions, tends to promote intemperance. In some places these occasions very frequently recur. But when do they happen, without giving rise to some shameful abuses? Did they serve merely to afford a fresh opportunity to the intemperate to indulge to excess, the evil would be the less. For to such persons temptations to inordinate indulgence are seldom wanting. But the mischief of such occasions is, that they allure the idle and the thoughtless, who are not yet hackneyed in vice, to engage in courses, which threaten them with ruin. If there be any occasion for such a practice, which more than any other must strike the reflecting mind with horror, it is at funerals, where every thing conspires to invite sobriety. What greater perversion then can there be, than to attend upon such solemnities with the professed design of cherishing solemn considerations of mortality, and of sympathizing with the bereaved, and, at the same time, by a free use of strong drink, to banish every serious thought?

The practice of drinking ardent spirits, at common social visits, is a further temptation to intemperance. Many people appear to think, that they cannot better evince their hospitality, than by setting spirituous liquors before their friends, and urging them to partake. This is to multiply inducements to excess, against which we cannot too cautiously guard.

Strong drink is often taken to drown reflection. By the temporary elation, which it gives to the spirits, many fly to it, as a present relief, not sufficiently considering, that it will in the result multiply tenfold the evils, which it is designed to remedy.

Parental example sometimes leads children to the practice of this vice. There are however instances, in which the sad consequences of ebriety in parents are made by a kind Providence to operate, as inducements to their offspring to avoid it, as destructive to their best hopes.

An excessive fondness for ardent spirits is often cherished by employing them for medicinal purposes. A clergyman, who was dismissed from the ministry for intemperance, once confessed, that he was at first insensibly drawn into the habit by considering it useful to take some spirit both before and after speaking. How desirable is it, that physicians should properly consider the danger of intemperance, when they recommend ardent spirit to be taken in composition with medicine. How cautious should we be, lest we delude ourselves into the belief,

that we are using spirituous liquors, either as preventives, or as remedies, when we are only gratifying appetites, rendered insatiable by irregular indulgence!

THOUGHTS ON POVERTY.

The present age is distinguished, and very honorably distinguished by its efforts in behalf of the poorer classes of society. The virtue of charity was never before so well understood or so successfully practised. It is true that Christianity, wherever it has prevailed, has awakened and extended the benevolent sympathies of our nature, and even in ages of darkness and barbarism it found many a stream of bounty to flow for the relief of the poor. But the charity of former times was often injudicious. It was satisfied with feeling and giving. It did not unite the labor of the head with the impulse of the heart, and endeavor to make its gifts productive of a permanent good. Christians are at length beginning to learn, that charity must *think* as well as *feel*; that judgment must be joined with sensibility; that the precept to do good requires us to search with care by what methods the widest and most durable benefits may be communicated to our fellow beings. Christians have learned to question the value of that bounty, which scatters money with an undistinguishing hand, and even to doubt whether some of those institutions, which have been deemed the most splendid monuments of benevolence, are not on the whole injurious to mankind. That same active spirit of scrutiny, which has detected and reformed so many errors in religion and philosophy, has been directed to the established modes of charity, and some important improvements have already been introduced. We have learned, that if we would do good to men, their nature must be consulted; the great principles of human action must be weighed; relief must be communicated in methods most suited to awaken activity, and to sustain the sentiment of self respect; and in particular, care must be taken lest the remedy strengthen the disease, lest by relieving we multiply want. We have learned, that charity, to be effectual, must be guided by a knowledge of the human heart, and that the charity, which *prevents* poverty, is more valuable, than that which waits to be awakened by the presence and sight of its woes.

In some ages of the church, indigence was preached up as a virtue. Europe was overrun with swarms of mendicants, who obtained a reputation for sanctity by vows of poverty, and by a life of beggary. But experience gradually taught men, that indigence and slothful dependence on alms were the last things to be encouraged in a community. As the dark ages past away, Christendom learnt that saneti-

ty was not improved by rags; the begging monks fell into disrepute; and since that period, the conviction has been prevalent that poverty, meaning by this word not a humble rank in society, but a state of indigence and of dependence on bounty, is a great evil, and should by every possible means be diminished and eradicated.

Poverty is a great evil. Notwithstanding all the fine colors which fanaticism and poetry have sometimes labored to throw over it, it is a great evil.—it brings with it much *bodily* suffering. The poor are often obliged to gather round a scanty table and a cold hearth: to sleep under a roof which is open to the rain and the snow; to hear the bleak winds penetrating their ragged walls and windows. They are obliged to labor when pain and weakness admonish them of approaching disease. They have few means of checking sickness in its first stages; and compassion seldom begins to minister to them, until they are stretched on the bed of sickness;—and even then, how little can compassion do, to purify the unwholesome air which they breathe, to keep their crowded room in quiet, to render them those thousand minute attentions which have power to alleviate disease.

Poverty brings also *mental* suffering. Hope gives to life its highest charm and animation. But the prospects of the poor, as far as respects this world, are faintly lighted up with hope. You see anxiety written in strong lines on their countenances, especially in sickness. They are anxious for the supply of the morrow's wants, anxious for their children whom they see suffering around them. If they look forward to the decline of life when nature needs repose, no tranquil home rises before them, the abode of comfort and plenty. They fear that want will press more heavily, as the strength to sustain it is diminished. It is true, the almshouse is open to receive them; but can you wonder that those are sad, whose brightest earthly prospect is an almshouse; who know that they must be separated from the habits and associates of past life, be immured with strangers, and live and die without sympathy and friendship?

But poverty brings with it worse evils than bodily and mental suffering. It tends to degrade the character. It is indeed true that its severe trials sometimes form exalted virtues. But these trials often prove too severe, and bear down, instead of elevating the mind. Poverty too often brings with it filth, and this has a very unhappy influence on the character. It is hard for the poor to be neat. Shut up in one room, with hardly a change of raiment, with few accommodations for preparing and preserving food, with minds and bodies exhausted by labor, they gradually give up attention to their dwellings, their persons, their modes of living. Their dress becomes torn and squalid. They feel themselves unfit for society. They lose the important sentiment of self respect. They feel

as if they were viewed with contempt. Their minds, thus broken down, are fitted for degrading vices. Their manners as well as their dress are neglected and become gross and vulgar. In this depressed and suffering state, even those, whose former lives have been free from excess, are tempted to fly for relief to pleasures, which render them more miserable; and as their sufferings increase, they become sullen and irritable; they murmur against God; they look with envy on the rich, who seem to them to be surfeited with enjoyments, which *they* are never permitted to taste; and by these feelings, they are gradually prepared for fraud and rapine, and those bolder crimes at which humanity shudders. Such is the degradation which poverty often produces.—I am far, very far from saying, that these effects are universal. There are poor families, whose neat rooms, and decent attire, and becoming manners, and grateful contentment impart to a benevolent mind inexpressibly more delight, than the costly furniture, the splendid ornaments, and the sumptuous tables of the rich. But I fear the general influence of poverty is debasing, and in this view it is an evil which should excite at once dread and compassion.

From the views now given of poverty, we see that no labor should be spared to prevent its approach, or to remove it where it is already endured. The *prevention* of poverty should be one of the great objects of philanthropy. Some will say, that this is impossible; that poverty is the infliction of God; that it visits us in storms, in sickness, in fire, in war, in calamities which we cannot avert. It is true, these calamities bring with them poverty—But it is also true, and a very sad truth, that were not these calamities aided by the neglect, improvidence, and vices of men, they would produce incalculably less poverty than we now witness.

The principal causes of poverty are to be found in the human character, and of course, this evil will be diminished in proportion, as the human character is improved.—In the first place, habits of sloth, irregularity, and inattention to business lead many to this wretched state. By these habits men forfeit confidence, lose employment, are driven to the necessity of contracting debts which they cannot pay, and debt leads to a prison, to disgrace, to want.

Extravagance is another cause of frequent poverty. By this, sometimes the rich, and much more frequently the laboring classes are reduced to indigence. The past prosperity of this country has diffused extravagant habits of living, through all classes of the community. The earnings of the laborer are too often spent on luxuries of the table and of dress, to which he has no claim. Some among us regard the superfluities of life as necessaries, and even borrow money to purchase them. Yet these people, who might have been re-

spectable by economy, tell you in sickness and old age, that the hand of God has made them poor.

Habits of dissoluteness, gaming, and association with licentious companions, lead others to poverty. These habits are fatal to many young men, who, instead of spending their leisure in innocent relaxation and virtuous society, waste it in scenes of riot and crime, where they dissipate their earnings, impair their health, make shipwreck of their principles, and lose at once the capacity and relish for that vigorous exertion, by which an honest subsistence is to be obtained.

The principal cause of poverty remains to be mentioned—I mean intemperance, that crying sin of our land. Ask a great part of the poor how they became so, and if their tongues refuse to tell the truth, you may read it in their bloated or haggard countenances. They became poor in those haunts of intemperance, which law has licensed, law has opened in every street of our metropolis, and in every place of resort through our country. There they forgot their wives, their children, their own souls, and sunk into brutes. Drinking unstrung their nerves, wore down their frames, destroyed their reputation, dissipated their earnings, and a single fit of sickness has made them dependent on charity.

When by these causes poverty has been produced, it has an awful tendency to extend and perpetuate itself. The children of such poor families too often inherit the vices and miseries of their parents. From children, brought up in filth, seeing constantly the worst examples, hearing licentious and profane conversation, abandoned to ignorance and idleness, or if employed, only employed to beg in the streets, to extort money by falsehoods, to practise a thousand frauds; from such children, what can you expect but lives of sloth and guilt, leading to poverty more abject, if possible, than that to which they were born.—This is the most affecting circumstance attending poverty produced by vice. If the parents only suffered, our compassion would be diminished; but who can think without an aching heart of the child, nursed at the breast of an intemperate mother, subjected to the tyranny and blows of an irritable, intoxicated father, and at length cast out upon the world without one moral or religious principle, or one honest method of acquiring subsistence.

These remarks have been offered on the causes of poverty, that it may be seen and felt, that poverty is an evil, which may in a considerable degree be prevented. Its principal source is not the providence of God, but the improvidence and corruption of man. It will of course be diminished by every successful effort to purify society, and especially by improving the moral and religious condition of the laboring orders of the community. A more important object cannot be proposed by philanthropy. Each man should feel, that he

may do something towards banishing poverty and its woes. For this end, let him steadily exert his influence to discourage sloth, intemperance, extravagance and dissipation, and to promote industry, sobriety, economy, habits of order and self-command, and that honorable independence of mind, which disdains to receive from bounty what it can obtain by its own exertions. Contributions to this moral improvement of society are of more value than contributions of wealth. By these, and these alone, we may carry comfort, health and cheerfulness, into dwellings, which now repel us by their filth and misery.

It is not however possible that by these or any efforts, poverty will be wholly banished from the earth. Do what we will, some will be reduced by their vices, and some by the hand of God. To this last class, who are impoverished by events beyond their control, we owe a tender sympathy and liberal aid. If possible, we should place them in a condition which will enable them again to support themselves. Dependence is a wretched and debasing state, and when a poor man is disposed to rise above it, we should, if possible, give him the means by one great act of bounty, instead of dispensing alms in trifling sums, which, hardly supporting him, accustom him to lean on charity. Where this is impracticable, we should relieve the virtuous poor in methods which tend least to degrade them. We should treat them with tenderness and respect, and help them to maintain a just respect for themselves. We should enable them to appear with decency in the streets and in the house of God, and by furnishing a degree of occupation, should save them from the dangers of idleness, and from the humiliating consciousness of a wholly useless and dependent life.

With respect to that class of poor, who are reduced to want by vice, our duty is much more difficult. Because guilty, they must not be abandoned; but relief must be communicated with a cautious and sparing hand, so as to afford no encouragement to improvidence; and it should seldom or never be given in the form of money, for this would furnish fuel to their worst vices. Christian benevolence should spare no effort to awaken moral and religious feeling, a fear of God, a sense of their degradation and danger, and a strong purpose of amendment and virtue in the breasts of this most miserable portion of our race. All of them are not hardened beyond hope. Some have fallen through inconsideration. Some have received early impressions of piety, which vice has not wholly erased. Some have abandoned themselves to an evil course through despondence; and tenderness and encouragement may recal them to an industrious, sober and upright life.

One other mode of benefiting the poorer classes of society remains to be mentioned. Attention should be given to the education of their children. The

condition of the children of the vicious poor has been adverted to, in the course of this essay. Helpless! beings what heart, which has human feeling, does not bleed for them! Living in filth, breathing an atmosphere which is loaded with the fumes of intemperance, left to wander in the streets without restraint, never perhaps hearing the name of God, but when it is profaned, what misery awaits them! Even the children of the virtuous poor are sometimes of necessity neglected. Should not the disciples of that Saviour, who took little children into his arms and blessed them, be solicitous to provide some shelter and protection for this exposed and tender age? One excellent method of saving from destruction the children of the poor, is to open schools for them, under the care of prudent and well-principled teachers. In this way they are taken from the streets, are accustomed to restraint, are taught the decencies of life, and receive instruction, which though it may seem limited, yet serves to quicken their minds, aids their future occupations, and may be a foundation of great future improvement. The mode of teaching introduced into England by Mr. Lancaster, and which is now extended to many thousands of poor children at a wonderfully small expense, might be very advantageously applied in this country. The more that we are conversant with the poor, the deeper will be our conviction, that their children deserve our first attention. The parents, advanced in life, have formed a character, which cannot easily be changed. But the child, untainted by bad habits, and open to new impressions, may be moulded, may be improved. What better work can benevolence perform, than to rescue the neglected child from degradation and misery, to train it to a useful and holy life, and thus to direct it to a blessed immortality.

POETRY.

To the Editor of the Christian Disciple.

Sir,

I BELIEVE there are sentiments in the following poem, not only congenial to your private feelings, but also coincident with the great object, to which, as a "Friend of Peace," you have devoted your heart and pen. If the effusion can cooperate in the least degree with your laudable plans to diffuse a pacific spirit, I have no doubt the author will pardon the liberty which I take, in enclosing it for the Disciple. It should be previously observed, that the lines were written in October, 1813, when news had just arrived of some bloody successes on our frontiers.

THE WARRIOR.

Oh, welcome the warrior, who proudly advances,
Victorious from battle, a lord o'er the foe!
As the sun o'er a darken'd creation he glances,
For the strong and the valiant his arm has laid low.

Oh! haste to the warrior, with bright laurel grace him,
For the mighty are vanquished, the timid have fled,
As a chief of the earth, as a savior address him,
And let haloes of glory encircle his head!

He has brav'd as a rock all the force of the battle,
And foes from his side fell like showery foam;
Around him has sounded war's thundering rattle,
But he stood in the storm like the sky-threatening dome.

Men, raise your deep voices in praise of his glory!
And women, in reverence bow at his name;
Children, in lispings, reecho the story,
And nations, attend to the trump of his fame.

His praise shall extend over land and wide ocean,
And princes will listen in wonder and joy;
In ages to come 'twill be heard with emotion,
And youth sieze the sword all his foes to destroy.

Already your shout heaven's concave is rending,
And the hero's great name is repeated around!—
But hark! as I listen, a wild shriek is blending!
Another! another! increases the sound.

Oh heaven! the moans of the wounded and dying,
Are mix'd with the plaudits that swell in the air;
Wife, children, and friends, mid the tumult are crying,
"Death, death, to the conq'ror, who makes our despair."

I listen—and fancy assists the faint mourning
Of an infant, whose parents are torn from the world,
Again—but now hoarser the sound is returning—
A sinner's dark soul from its mansion is hurl'd.

Again, a wild shriek! 'tis the grief of a lover,
Who, a maniac, wails for the youth of her heart,
In fancy she seems his cold body to cover
With the sear leaves of autumn that fluttering depart.

And is it for *this* that the laurel is given?
When man turns a murderer and foe to his kind?
For *this* does the shout of applause reach to heaven?
From creatures for reason and virtue design'd?

Blush, hero, blush, while thou fancy'st before thee
The beings thy conquering arm has annoy'd,
Who frantic with want and affliction implore thee,
To give back the happiness thou hast destroy'd.

See fatherless infants that cling to their mothers,
While mothers stand shuddering and pale at thy name;
See groups o'er the embers their eagerness smothers,
Who wail at thy praises, and weep at thy fame.

And what is the glory resplendent around thee?
A glittering meteor that fades in its blaze:
The light foam of waves whose bright sparkles surround thee,
Then dash on the shore, and disperse at thy gaze.

'Tis a rainbow, which brilliant near twilight appearing,
For a moment is form'd by the sun's friendly ray,

But the orb disappears with its brightness so cheering,
And darkness succeeds to the splendor of day.

Will the proud shout of triumph give joy to thy heart,
When misfortune or sickness has prey'd on thy frame?
The charm is but transient, its spell will depart,
And successors more honor'd arise to thy fame.

Be a patriot at home, and assist in those laws,
Which teach us religion, and virtue, and peace;
Be just to thy country, and warm in her cause,
But spill not her blood, and bid battle to cease.

Be a hero in virtue, and *stars* shall appear,
That will sparkle around thee in life's darkest day,
And though shouts of applause may not welcome thee here,
The praises of angels are sweeter than they.

Oh, conquer THYSELF, and a sun shall be given,
That will gild with its brightness thy life to its close,
Direct its full rays of devotion to heaven,
Till there they are kindled to know no repose.

Watertown, October 15th, 1813.

RELIGIOUS INTELLIGENCE.

A Circular Letter from the Massachusetts Peace Society, respectfully addressed to the various associations, presbyteries, assemblies and meetings of the ministers of religion in the United States.

Respected fathers and brethren,

THE Massachusetts Peace Society now addresses you on a subject of the first importance to the interests of Christianity and the happiness of the world

The crimes and desolations of war have long been a subject of deep regret and lamentation to reflecting Christians. The incessant havoc of human life and human happiness, produced by the custom of settling controversies by the sword, must shock the mind that is not dead to benevolent sympathies and deaf to the cries of suffering humanity, or bewildered by some deplorable delusion.

How great a portion of the history of Christendom is filled with narratives of sanguinary deeds, at the thought of which benevolence recoils and religion weeps! How have thousands after thousands, and millions after millions, bearing the name of CHRISTIANS, been sacrificed on the altars of military ambition and revenge! How have provinces been plundered and depopulated—cities laid in ashes or sacked, unoffending men, women, and children exposed by thousands to indiscriminate butchery, brutality and insult, to gratify the savage and licentious passions of conquering and ferocious armies! Can any intelligent Christian reflect on the immense slaughter, desolation, oppression, and distress occasioned by the wars of Christendom, and not be compelled to exclaim, Does our benevolent religion justify such scenes of wanton barbarity! And "shall the sword devour forever!"

Whatever diversity of opinion may exist among Christians, as to the *right of self defence*, must they not all admit, that the *spirit of war and revenge* is the reverse of the *spirit enjoined by the gospel?* When the benevolent, peaceful character of our Lord is compared with the warring character of

the nations professing his religion, how awful is the contrast! Must it not fill the mind with astonishment, anxiety, and alarm? Could a spirit more hostile to the gospel have been exhibited by these nations, had they been avowedly Pagans or Mahometans?

By reflecting on the present state of the Christian world and the causes and effects of war, the members of the Massachusetts Peace Society have been led to hope, that something may be done to correct public opinion, and at least to diminish the evils of this scourge of nations and of humanity. Encouraged by this hope, they have been induced to unite their exertions in diffusing sentiments of "peace on earth and good will among men." In this great work they need, and they earnestly invite, the aid of the ministers of religion of every denomination.

The objects of the society and the means to be employed for their attainment, are stated in the Constitution, which will accompany this Letter.* If the following inquiries and observations should seem to imply a fault on the part of Christian ministers, still nothing of the nature of reproach is intended. Many, who are represented in this address, have known by experience the power of education and of popular custom; and they can sympathize with others, who have been subjected to the same influence. Such candor as they need, they are disposed to exercise. If in any instance the language which may be adopted shall appear too strong, you are requested to impute it to an abhorrence of an unchristian custom, and not to disrespect towards Christian brethren.

From the history of mankind it is clear, that whether a nation be professedly Pagan, Mahometan, or Christian, the acknowledged ministers of religion have an extensive influence in supporting or reforming popular customs. And may it not be said, that according to their influence must be their responsibility?

The Mahometan Priests may encourage war, and not be chargeable with violating the principles of their own religion; but can this be affirmed of the ministers of the Prince of peace? Does not his heavenly religion lay the axe directly at the root of that tree, whose fruit is war? Does it not require of all his disciples a temper as opposite to the spirit of war, as light is to darkness, or as love to hatred?

May it not then be feared, that from the influence of education, or some other cause, the ministers of religion in Christendom have failed of duly perceiving and exposing the odious nature of war, and its contrariety to the peaceful spirit of the gospel?

It may indeed be true, that in every sermon which they have preached, something has been expressed or implied in opposition to war. But have they been sufficiently careful to make it understood, that the *spirit of war*, and the *spirit of the gospel*, are at variance? Have they indeed clearly understood this themselves? And have not many of their hearers been left to imbibe or retain the Mahometan doctrine, that those who die in battle, whatever their characters may have been, are safe and happy?

By doctfines and promises of this import, the Mahometan Priests and military Chiefs have excited soldiers to the most bloody and desperate enterprises. And indeed it seems almost impossible that rational beings, who expect a future retribution, should be induced to hazard their lives and their eternal destiny in battle, except under the influence of this or some similar delusion? But have the clergy of Christendom been sufficiently careful to expose and to eradicate this antichristian principle? Have due exertions been made to impress on the minds of *soldiers*, as well as others, the danger of dying either in bed or in battle, with a temper the reverse of HIS who died for them? If the watchmen in Zion neglect to give warning, and the sword continue its havoc, at whose hands will the blood be required?

The friends of peace, who now address you, are aware, that strong prejudices exist in the minds of many in favor of war, as a necessary and justifiable mode of settling controversies; and that it must be a work of time to

* The Constitution was published in the Number for February last.

eradicate these prejudices, and to accomplish so great a work, as the pacification of a world. But they believe that the cause, in which they have engaged, is not desperate; that it is a cause which God will own and prosper; and that those who are for them are more than those who are against them. If all the ministers of religion, and all the friends of peace in our country, should cordially unite in one vigorous effort, the time may soon come, when the custom of deciding disputes by weapons of death, will be regarded as a savage custom, derived from ages of ignorance and barbarity.

The necessity of the war spirit to the safety of a nation, is the great argument opposed to the friends of peace. But does not this spirit expose a nation to the anger of that God, on whom we are dependent for all our blessings? Can any thing be more offensive to a kind father, than to see his children disposed to murder one another? How abhorrent then must it be in the eyes of our heavenly Father, to behold this temper in nations, professing the peaceful religion of his Son! Nay, to witness in them a disposition to exalt the military profession, as one of the most honorable among men, and to give glory to a *warrior* in proportion to the slaughter and misery which he has caused among his brethren!

In what light must God view the prayers of Christians of different nations in time of war? One class calling on him as the FATHER OF MERCIES, and in the name of his benevolent Son, the PRINCE OF PEACE, to grant success to *this* army; another class calling on the same Father, and in the same pacific name, to give success to *that* army, while each is aiming at the destruction of the other! Can any thing be more shocking, or more antichristian? If such practices in a people, professing a religion which breathes nothing but love, peace, long-suffering and forgiveness, be not offensive to God, in what possible way can they incur his displeasure?

May it not also be said, that the spirit of war endangers the freedom and liberties of our nation, as it tends to increase the power and patronage of those in authority, and to place at their disposal a body of men, who have lost the character of the citizen in that of the soldier—as it tends to bewilder the minds of the multitude by the fascinating glare of military exploits, and by extravagant and inhuman exultations for victories, which have involved thousands of their brethren in death or wretchedness—and as it tends, in various ways, to deprave the hearts of men, to corrupt the morals of society, to encourage a blind, unreflecting, ferocious, and unfeeling character, by which men are prepared to become the *dupes* and the *slaves* of martial and unprincipled leaders?

If we reflect on our local situation, the nature of our government, and the dissentions which exist in our land, will it not be evident that we have far less to fear from the rapacity and injustice of foreign nations, than from the spirit of party and of war among ourselves?

But should there be due exertions to cultivate pacific principles, will they not tend to deprive the ambitious of every prospect of advantage from an attempt to involve the nation in war—make it both the honor and interest of our rulers to study the things which tend to peace, and thus contribute to the permanency of our Republican Institutions?

Does not the very nature of our institutions afford peculiar encouragement to the friends of peace? Is not such the dependence of our rulers on their fellow citizens, and such their connexion and intimacy with them, that the general diffusion of pacific principles must naturally have an immediate and salutary influence on the government, on its general policy, and its foreign negotiations? May we not rationally hope, that this influence will result in the amicable adjustment of many controversies, and frequently prevent the sanguinary appeal to arms. And shall it be thought impossible or improbable, that pacific principles and a pacific spirit may be communicated from one government to another, and thus produce a benign

effect on the public sentiment of the civilized world?

Can it be denied that PEACE ON EARTH was one object of our Savior's mission, and of the institution of the Christian ministry? If not, shall this object be any longer neglected by the messengers of the Prince of peace?

But the temporal peace and welfare of mankind are not the only objects of the ministry; the true ministers of the gospel propose a still nobler end—the everlasting felicity of their fellow beings. When this object is considered, in connexion with the temper and practice which is required of men, as preparatory to the joys of heaven, how infinitely important does it appear, that every minister should employ his influence to bring warring passions into disrepute, and to excite and cherish the spirit of meekness, love, and peace?

Should it be asked, Why are Peace Societies recommended at this time, when there is so little prospect of another war in our country? The answer is ready: The time of peace is believed to be more favorable to the proposed design, than a time of war.

There is less danger that benevolent efforts will be regarded as of a party character, and the minds of men are more tranquil and open to receive the light which may be offered on the subject.

There may be some in our country, who will reluctantly part with the delusive pleasure, which they have experienced, in rehearsing their sanguinary deeds of valor. But we should not despair of gaining even these. They are now influenced by opinions, derived from education and military habits. When they shall know that the morality of the spirit of war is called in question by many intelligent and virtuous men, and that multitudes are flocking to the STANDARD OF PEACE, they may be led to pause and reflect; and by reflection, they may become convinced, that the inhuman slaughter of brethren, as blameless as themselves, is not so glorious a thing, as they once imagined. They may also be led to doubt the safety of appearing at the bar of Christ with the spirit of war in their hearts and with hands defiled by blood.

But however it may be with other classes of society, we cannot but indulge the hope, that there will be a general union of the ministers of the Prince of peace, for the abolition of war. Will not a moment's reflection convince them, that they cannot preach as Christ preached, without inculcating a temper directly opposed to the spirit with which men fight and kill one another? And that they cannot pray as he prayed, without a temper to love and forgive their enemies?

Will not such considerations be more and more perceived and felt, the more the subject of war shall be examined? It certainly does not require extraordinary powers of mind, nor a learned education, to see that war is not made and carried on by that "love" which "worketh no ill to his neighbor;" nor by men's "doing unto others as they would that others should do unto them;" nor by the "wisdom that is from above, which is first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy." Must it not then be evident to all, who duly reflect, that war *originates* in that wisdom, which is from beneath; and that it is usually *conducted* on maxims and with a spirit as hostile to the gospel, as they are fatal to the peace and the lives of mankind?

The darkness, the sophistry and the delusion, by which men have been made to believe, that they could be "*followers* of the LAMB" in making war on each other, is, we trust, rapidly passing away. The time, we hope, is near, when not only ministers, but all classes of Christians, will be "of one heart and one soul" in ascribing praise to the "God of Peace," that they lived to see the day in which Peace societies were formed in our land.

It is not the wish of the Massachusetts Peace Society, to prescribe the manner in which their respected brethren can best exert their influence in the glorious cause of humanity and peace. But a cooperation in some

form is not only cordially desired, but strongly anticipated.

The Constitution of our society was designed to embrace the friends of peace of every name The society is accordingly composed of men of different sentiments, both as to politics and religion. It is wished that this amiable and conciliatory principle may be extended throughout Christendom; and that all, who love our Lord Jesus Christ, may become united in one grand and persevering effort to give peace to the world.

Having frankly stated our views and our request, we have, brethren, only to add our fervent prayer, that the God of peace may be with you, and that the spirit of peace may guide ev ery measure which you may adopt in relation to the all important object, which has now been proposed.

By order of the Board of the Massachusetts Peace Society, and with the advice of the Council of Correspondence.

NOAH WORCESTER, *Cor. Sec.*
Boston, March 5, 1816.

Extracts from the Epistle of the Yearly Meeting, held in London, by adjournments, from the 24th of the fifth month, to the 2d of the sixth month, inclusive, 1815.

To the Quarterly and Monthly Meetings of Friends in Great Britain, Ireland, and elsewhere.

Dear Friends,

In offering you the salutation of our love, we believe it right to acknowledge our thankfulness to the Author of all good, that we have been permitted to meet together. We have had again to rejoice in a sense of the goodness of him, who, by his presence, owned us in times past; and, though sensible of the loss of the labor and counsel of some who have recently been removed from the probations of time, we have felt the consoling assurance that the Divine Power is both ancient and new. It is from this holy source, that every enjoyment, both spiritual and temporal, flows; it is to the Lord Almighty that we are indebted for the blessing of existence, for the means of redemption, and for that lively hope of immortality, which comes by Jesus Christ. To his service, then, dear Friends, in obedience to the manifestation of his power, let us offer our talents; to the glory of his great and excellent name, let us devote our strength and the residue of our days.

The state of our religious society, as transmitted from the several bodies which constitute this Yearly Meeting, has been again brought under our view. Accounts of the sufferings of our members, chiefly for tithes and other ecclesiastical demands, and for claims of a military nature, to the amount of fifteen thousand seven hundred and twenty-seven pounds, have been reported; and we are informed that ten of our young men have been imprisoned since last year, for refusing to serve in the local militia.

We are encouraged in believing, that our ancient Christian testimony to the inward teaching of the spirit of Christ, and to a free gospel ministry, not only continues to be precious to many, but is gaining ground amongst us. The sufferings to which we are exposed, are through the lenity of our government, far less severe than were those of our predecessors. To some, however, we believe that these operate at times as a trial of their faith and love to the truth. We are disposed to remind such, that patience and meekness on their part will tend both to exalt the testimony in the view of others, and to promote their own advancement in the Christian course.

The Epistle from our friends in Ireland, and those from the several yearly meetings on the American continent, have again convinced us that we are brethren, bound together by the endearing ties of Christian fellowship, desiring, as fellow disciples, to follow the same Lord; and we feel, that there is in the gospel of Christ a union that is not dissolved by distance,

nor affected by the jarring contentions of men.

It has afforded us much satisfaction to believe, that the Christian practice of daily reading in families a portion of Holy Scripture, with a subsequent pause for retirement and reflection, is increasing amongst us. We conceive that it is both the duty and the interest of those who believe in the doctrines of the gospel, and who possess the invaluable treasure of the sacred records, frequently to recur to them for instruction and consolation. We are desirous that this wholesome domestic regulation may be adopted every where. Heads of families, who have themselves experienced the benefit of religious instruction, will do well to consider whether in this respect, they have not a duty to discharge to their servants and others of their household. Parents, looking sincerely for help to him of whom these scriptures testify, may not unfrequently, on such occasions, feel themselves enabled and engaged to open to the minds of their interesting charge, the great truths of Christian duty and Christian redemption.

In considering this subject, our younger friends have been brought to our remembrance with warm and tender solicitude. We hope that many of *you*, dear youth, are no strangers to this practice, and to some, we trust, it has already been blessed. Hesitate not, (we beseech all of this class,) to allot a portion of each day to read and meditate upon the sacred volume in private: steadily direct your minds to him who alone can open and apply the scriptures to our spiritual benefit. In these seasons of retirement, seek for ability to enter into a close examination of the state of your own hearts; and as you may be enabled, secretly pray to the Almighty for preservation from the temptations, with which you are encompassed. Your advancement in a life of humility, dedication, and dependence upon divine aid, is a subject of our most tender concern. That you might adorn our holy profession, by walking watchfully before the Lord, and upholding our various testimonies, was the care of some of our dear friends, of whose decease we have been at this time informed. *They* were concerned in early life to evince their love to the truth; they served the Lord in uprightness and fear in their generation, and, in their closing moments, were permitted to feel an humble trust, that through the mediation of our Redeemer, they should become heirs of a kingdom that shall never have an end. Let their example encourage you to offer all your natural powers, and every intellectual attainment, to the service of the same Lord, and patiently to persevere in a course of unremitting obedience to the divine will.

Now, dear friends, of every age and of every class, we bid you affectionately farewell in the Lord Jesus. Let us ever bear in mind, whether we attempt, under the influence of Christian love, to maintain our testimonies to the spiritual and peaceable kingdom of the Lamb; whether we attempt to promote the present and future welfare of our fellow-members and fellow-men;—let us ever remember, that if we obey the divine commandments, we shall do all to the glory of God; we shall always acknowledge that it is of his mercy, if we ever become partakers of the unspeakable privilege of the true disciples of him, who "died for all, that they that live should not henceforth live unto themselves, but unto him who died for them, and rose again."

Signed in and on behalf of the Meeting, by W. D. CREWDSON,
*Clerk to the Meeting this year.**

Imperial Peace Society.

THE following extraordinary article was "translated for the Boston Daily Advertiser," and inserted "March 27, 1816," and corrected in the Weekly Messenger, March 28th.

"IN the name of the Holy and Indivisible Trinity.

"Their Majesties, the Emperor of

* Three paragraphs have been omitted merely for want of room. ED.

Austria, the King of Prussia, and the Emperor of Russia, in consequence of the great events which have distinguished, in Europe, the course of the three last years, and especially of the blessings which it has pleased Divine Providence to shed upon those states, whose governments have placed their confidence and their hope in it alone, having acquired the thorough conviction, that it is necessary for ensuring the continuance of these blessings, that the several powers, in their mutual relations, adopt the sublime truths which are pointed out to us by the eternal religion of the Savior God;

"Declare solemnly, that the present act has no other object than to show in the face of the universe their unwavering determination to adopt for the only rule of their conduct, both in the administration of their respective states, and in their political relations with every other government, the precepts of this holy religion, the precepts of justice, of charity and of peace, which, far from being solely applicable to private life, ought, on the contrary, directly to influence the resolutions of princes, and to guide all their undertakings, as being the only means of giving stability to human institutions, and of remedying their imperfections.

"Their majesties have therefore agreed to the following articles:

"ART. I. In conformity with the words of the Holy Scriptures, which command all men to regard one another as brethren, the three contracting monarchs will remain united by the bonds of a true and indissoluble fraternity, and considering each other as copatriots, they will lend one another on every occasion, and in every place, assistance, aid, and support; and conduct towards their subjects and armies, as fathers towards their families; they will govern them in the spirit of fraternity, with which they are animated, for the protection of religion, peace and justice.

"ART. II. Therefore the only ruling principle between the above mentioned governments and their subjects, shall be that of rendering reciprocal services; of testifying by an unalterable beneficence the mutual affection with which they ought to be animated of considering all as only the members of one Christian nation, the three allied princes looking upon themselves as delegated by Providence to govern three branches of the same family, to wit, Austria, Prussia, and Russia; confessing likewise, that the Christian nation, of which they and their people form a part, have really no other sovereign than him, to whom alone power belongs of right, because in him alone are found all the treasures of love, of science, and of wisdom; that is to say, God, our divine Savior Jesus Christ, the word of the Most High, the word of life. Their majesties therefore recommend, with the most tender solicitude, to their people, as the only means of enjoying that peace which springs from a good conscience and which alone is durable, to fortify themselves every day more and more in the principles and exercise of the duties which the divine Savior has pointed out to us.

"ART. III All powers, which wish solemnly to profess the sacred principles which have dictated this act, and who shall acknowledge how important it is to the happiness of nations, too long disturbed, that these truths shall henceforth exercise upon human destinies, all the influence which belongs to them, shall be received with as much readiness as affection, into this holy alliance.

"Made, tripartite, and signed at Paris, in the year of our Lord 1815, on the 14th (26) of September.

"FRANCIS,
"FREDERIC WILLIAM,
"ALEXANDER.

"A true copy of the original,
"ALEXANDER.

"*St. Petersburgh, the day of the birth of our Savior, the 25th of December* 1815."

Remarks.

Of all the compacts made by the rulers of nations in any age, the one now exhibited has perhaps the highest claims to the title of a TREATY OF PEACE. Those instruments, which have usually borne this pacific name—notwithstanding all the solemn protestations and promises contained in

them, seem to have been regarded by the parties, as nothing more than a customary form of suspending hostilities, to take breath and recruit, without any sincere desire of preventing future collisions, or any thought of adopting gospel principles for the avoidance of war. But the treaty now before us was formed by sovereigns who had experienced the evils of war, and who, previous to the treaty, were on terms of amity and friendship. The apparent design of their solemn covenant is, to render their peace with each other permanent; and to extend the blessings of peace, if possible, throughout the world.

Whether these sovereigns are fully aware of the extent of gospel principles and precepts, as they relate to war, may perhaps be questionable. But they appear to be convinced, that war is a dreadful evil, which they should study to avoid;—that it is time for them, as responsible rulers of nations, to adopt a different policy from that, which has for ages filled the world with war and misery—and that gospel principles afford a basis on which they may hope to enjoy more durable tranquillity.

This treaty may do unspeakable good by exciting the attention of people in general to the contrast between the principles and duties enjoined by the gospel, and the savage maxims and crimes of war. In this way it may be an important link in that chain of events, which shall finally result in the permanent peace of the Christian world.

It must be gratifying to the friends of peace in this country, to remark the coincidence of events in favor of their beloved object. The SAME WEEK in which the MASSACHUSETTS PEACE SOCIETY was formed in Boston, the IMPERIAL PEACE SOCIETY was announced in Russia.—"Whoso is wise and will observe these things, even they shall understand the loving kindness of the Lord."

Death of the Indian Prophet.

Onondaga, August 23, 1815.

DIED, at the Onondaga Castle, on the 20th inst. one of the chiefs of the Alleganies, well known through this country as the *Indian Prophet.*

Those who have been acquainted with the influence which this man's preaching has had upon the conduct of the Six Nations, (the Oneidas excepted) cannot but look upon his death as a severe dispensation of divine Providence. We think that a short *biographical sketch* of this extraordinary man cannot be unacceptable to the public.

During the first fifty years of his life he was remarkable only for his stupidity and beastly drunkenness. About thirteen years ago, while lighting his pipe, he suddenly fell back upon his bunk, upon which he was then sitting, and continued in a state of insensibility for six or eight hours; his family supposing him dead, had made preparations for laying him out, and while in the act of removing him from his bunk, he revived. His first words were, "don't be alarmed, I have seen heaven; call the nation together that I may tell them what I have seen and heard." The nation having assembled at his house, he informed them that he had seen four beautiful young men, who had been sent from heaven by the Great Spirit, and who thus addressed him.—"The Great Spirit is angry with you, and all the red men, and unless you immediately refrain from drunkenness, lying, stealing, &c. you shall never enter that beautiful place which we will now show you." He stated that he was then conducted by these young men to the gate of heaven, which was opened, but he was not allowed to enter; that it was more beautiful than any thing they could conceive of or he describe; and that the inhabitants appeared to be perfectly happy; that he was suffered to remain there three or four hours, and was then reconducted by the same young men, who, on taking their leave, promised they would visit him yearly, and commanded him to inform all other Indians what he had seen and heard. He immediately visited the different tribes of Indians in the western part of the state, the Oneidas excepted. They all put the most im-

plicit faith in what he told them, and revered him as a prophet —The consequence has been, that from a filthy, lazy, drunken, wretched set of beings, they have become a cleanly, industrious, sober and happy people. The prophet has continued, as he says, to receive regular annual visits from these heavenly messengers, immediately after which, he, in his turn, visited the different tribes. He was on one of these annual visits at the time of his decease.

It will be proper to observe, that he was called the *peace* Prophet, in contra-distinction to the brother of Tecumseh, who was called the *war* Prophet.

Amer. Mag.

Obituary.

DIED at Wendell Feb. 27, the Reverend and amiable Joseph Kilburn, in the 61st year of his age, and the 33d of his ministry; a gentleman highly esteemed through life, and greatly lamented at his death. On every account he was solicitous to maintain the honor of the Christian character, was sound in the faith of the gospel, and whilst he maintained the free and sovereign grace of God in our salvation, he was zealous of good works, and set against an ineffectual faith; for knowing that faith without works is dead, he applied himself diligently to the various duties of Christianity, and magnified the ministerial office by his works, as well as with his lips—In his private life, the gentleman and the Christian appeared to great advantage; he was in his constitution active, and from principle, disposed to do good and communicate—was of an affable, condescending and obliging disposition; kind, gentle, and friendly to all—he was in the highest degree tender and affectionate to his consorts, children and other connexions. By the death of this venerable servant of Christ, religion and humanity have sustained a heavy loss.

At London, Sir George Prevost, late governor general of the British provinces in America.

At Georgia, Rev. George Franklin, aged 55.

At Spartansburg county, South Carolina, Rev. Avery Williams, late pastor of the church in Lexington, Mass.

At Halifax, N. S. Charles Inglis D.D. bishop of that diocese, and the first protestant bishop, appointed in a British colony—aged 81.

At Oneida Castle, *Schenandoh*, an Indian Chief, aged 113. Many years ago it was agreed that he should be buried by the side of Rev. Mr. Kirkland. Before his death he called the tribe together and enjoined on them a fulfilment of that agreement. He was accordingly buried by the side of that venerable missionary, who in his life was the FRIEND OF MAN.

At Greenwich, N. Y Rev. Benjamin Moore D. D. bishop of the protestant episcopal church in that state.

At Washington, Hon. Elijah Brigham, aged 65, member of Congress from Massachusetts, and President of the Evangelical Missionary Society.

It is presumed that some member of that society will furnish a sketch of his character for the next Number.

Editorial Note.

In this Number we have furnished our readers with *four pages* more than usual, and we believe it will be found that they are filled with important articles. It may be necessary to deduct as many pages from some future Number, but we hope it will not.

Candidates for the ministry in Cambridge and its vicinity.

Mr. Ed. W. Andrews, Newburyport.
Mr. Francis Jackson, Cambridge.
Mr. David Reed, do.
Mr Joseph Allen, do.
Mr. Jonathan P. Dabney, do,
Mr. Samuel Gilman, do.
Mr. Thomas Prentiss, Cambridge.
Mr. Hiram Weston, Duxbury.
Mr. Samuel Clarke, Cambridge.
Mr. Henry Ware, jun. do.
Mr. Rufus Hurlbut, do.

THE

CHRISTIAN DISCIPLE.

No. 5. MAY, 1816. Vol. IV.

THE COMPLAINT OF DEGENERACY EXAMINED.

No. V.

The last number of this inquiry brought down the history of our ancestors to 1307, the time when Edward II. ascended the throne. In his reign a most sanguinary war occurred between the English and the Scotch. In addition to this, intrigues, insurrections, rebellions, murders and robberies without number, stand recorded in history, as proofs of the barbarity of the people of that age. The queen and her favorites conspired against the king, filled the land with confusion, dethroned the monarch, and caused him to be murdered in a manner shocking to humanity. "The disorders of the times from foreign wars and intestine dissentions, but above all, the cruel famine which occasioned the nobility to dismiss many retainers, increased the number of robbers in the kingdom; and no place was secure from their incursions. They met in troops like armies, and overran the country.

"Among the wild fancies of the age, it was imagined that the persons infected with the leprosy had conspired with the Saracens to poison all the springs and fountains; and men being glad of any pretence to get rid of those who were a burden, many of those unhappy people were *burnt alive* on this chimerical imputation."

Edward III. commenced his reign 1327. He was a military character, and reigned 50 years. A great portion of this half century he spent in spreading havoc, death, and misery among his brethren, by needless and unjust wars with Scotland and France. But being successful, he was sure of renown;—for then, as well as in later ages, *honor* was given to military men in proportion to their success in doing mischief. The ravages and desolations, made in France by Edward, were dreadful, and the savage custom of giving no quarter was adopted by him. It ought however to be observed that his wife and his son, the prince of Wales, were more humane, and some instances are recorded of their conduct, which probably had considerable influence in mitigat-

ing the horrors of war in succeeding times.

Edward kept the people of England so employed in war with other nations, that they "had no leisure to breed those disturbances to which they were naturally so much inclined. This was the chief benefit which resulted from Edward's victories and conquests. His foreign wars were in other respects neither founded in justice, nor directed to any salutary purpose."

The state of religion and morals during this long reign was probably such as might have been expected among a people, who could not be kept from killing one another without employing them in murdering the people of other countries. We are happy however to remark, that in the latter part of the reign of Edward III. Wickliff made his appearance, and began to call in question the propriety of many opinions, which had for ages been regarded as infallible truths. This was like the morning star before the dawn of day. Wickliff was the harbinger of the partial reformation, which occurred in the days of Luther and Calvin.

Richard II. succeeded his grandfather Edward III. A. D. 1377. Insurrection, war, and homicide prevailed in his reign, till the king himself was murdered.

Henry IV. was successor to Richard II. A. D. 1399. He obtained the crown by rebellion; and finding himself weak, he courted the papal clergy. The principles of Wickliff were gaining ground, and Henry was supposed to be friendly to them; yet he was induced to engage the parliament to pass a law for their suppression. "It was enacted, that when any heretic who relapsed or refused to abjure his opinions, was delivered over to the secular arm by the bishop or his commissaries, he should be committed to the flames by the civil magistrate before the whole people." "This weapon did not long remain unemployed in the hands of the clergy. William Sautre, rector of St. Osithes in London, had been condemned by the convocation of Canterbury; his sentence was ratified by the House of Peers; the king issued his writ for the execution; and the unhappy man atoned for his erroneous opinions by the penalty of fire. This is the first instance of that kind in England; and thus one horror more was added to those dismal scenes, which at that time were already but too familiar to the people." *Hist. Eng.* Vol. III. p. 68—9.

Mr. Hume informs us, that until this reign there had been no penal law in England against heresy. "An indulgence," he says, "which proceeded, not from a spirit of toleration in the Romish church, but from the ignorance and simplicity of the people, which had rendered them unfit either for starting or receiving any new or curious doctrines, and which needed not to be restrained by rigorous penalties."

Passing and executing this sanguinary law against heresy may be regarded as proof of two facts: 1st, that the clergy and

the people in general were blind as to the nature of Christianity; and 2d, that some dawnings of light had arisen in the minds of individuals. From the days of our Savior to the present time, it has been the general practice of the majority to treat *reformers* as *heretics* or *wicked men.* So uniformly has this been the case, that when we hear that a man was abused or reviled as a heretic, there is ground to hope that there was some good thing in him, and to suspect that he was really a better man than his persecutors.

Henry V. began his reign A. D. 1413. The Wickliffites or Lollards still gained ground in England. The king was opposed to sanguinary modes of conversion; but the clergy had so much influence, that they succeeded in their attempt to destroy Lord Cobham, who was a principal character among the disciples of Wickliff. Additional laws were passed against the "heretics," which not only exposed *them* to be burnt alive, but which deprived their children of the right of inheritance. It was also enacted, that "the chancellor, treasurer, justices of the two benches, and all the chief magistrates in every city or borough, should take an oath to use their utmost endeavors for the extirpation of heresy:" that is, those officers were required to take an oath "to use their utmost endeavors" to burn men alive, who happened to dissent from the opinions of the dominant party.

'It was," says Mr. Hume, "the dying injunction of the late king to his son, not to allow the English to remain long in peace, which is apt to breed intestine commotions; but to employ them in foreign expeditions, by which the prince might acquire honor,—the nobility, in sharing his dangers, might attach themselves to his person, and all the restless spirits find occupation for their inquietude."

This murderous "injunction" of the "dying" monarch was not only followed by his son, but by too many of his successors. The savage principle, implied in it, has probably occasioned the slaughter of ten millions of people in Christendom

That we may have a proper view of the awful character of this popular principle, let us bring it nearer home. A. and B. are brethren and neighbors. The children of A. are much inclined to quarrelling and murder. The father, instead of teaching them better, and through fear that they will kill him, or one another, employs them in fighting with the family of B. Such has been the murderous policy of princes bearing the name of *Christians!*

Between the years 1422 and 1485 we have the reign of Henry VI. of Edward IV. of Edward V. and the usurpation of Richard III. About half this term of 63 years was employed by our ancestors in wanton and destructive wars with the French; and the other half in butchering one another.

After mentioning the battle of St. Albans, which occurred 1455, in a civil war for the crown, Mr. Hume says, "This was the first blood spilt in that fatal quarrel,

which was not finished in less than a course of 30 years—which was signalized by 12 pitched battles—which opened a scene of extraordinary fierceness and cruelty—is computed to have cost the lives of 80 princes of the blood, and almost entirely annihilated the ancient nobility of England. The strong attachment which at that time men of the same kindred bore to each other, and the *vindictive spirit* which was considered a *point of honor*, rendered the great families implacable in their resentments."

When this writer had given the history of our ancestors to the close of the usurpation of Richard III. he observes, "Thus have we pursued the history of England through a series of barbarous ages, till we have at last reached the dawn of civility and science."

The reign of Henry VII. commenced 1485, and continued to 1509. In his time there were several insurrections and many sanguinary scenes; but the state of society was less perilous and distressing than in former years. He was a man of considerable energy and vigor, and he happened to be successful in quelling tumults and insurrections.

Until this reign a great, and perhaps the greater portion of our ancestors were *slaves*. In former ages, "every one that was not *noble* was a *slave;* the peasants were *sold along with the land;* the few inhabitants of cities were not in a better condition: even the gentry themselves were subjected to a long train of subordination under the great barons or chief vassals of the crown." *Hist. Eng.* Vol III. p. 316—17.

While speaking on the subject of slavery Mr. Hume observes, "The latest laws which we find in England for enforcing or regulating this species of servitude, were enacted in the reign of Henry VII. And though the ancient statutes on this subject remain still unrepealed by parliament, it appears that before the end of Elizabeth, the distinction between villain (slave) and freeman was totally, though insensibly abolished, and that no person remained in the state to which the former laws could be applied." p. 318—19.

When the subject of the African slave trade was before the British parliament, Mr. Wilberforce, in a speech in favor of its abolition, stated as a fact, that "the people of Bristol, in the reign of Henry VII. had a *regular market for children,* which were *sold to the Irish. Hist. of Abolition.* Vol. II. p. 53.

The fact that a great portion of our ancestors were *slaves*, and that the custom of selling children as slaves existed so lately as the reign of Henry VII, may be regarded as full proof of a barbarous and uncultivated state of society. Perhaps there is not one to twenty of English descent in the United States, whose ancestors of the fifteenth century were not *slaves.*

It will not be denied, that in the preceding ages there were some virtuous and enlightened individuals; but it is evident that the mass of population in Great Britain had but little claim to

the character of a civilized people. It is also evident, that a great portion of the leading characters in the nation were, from age to age, ferocious, vindictive, and bloody-minded men, possessing little of Christianity except the name.

The records of the three last centuries remain to be examined; and in them, if any where, we must find those *virtuous ancestors*, in whose praise so much has been said in our day, and in comparison with whom the present inhabitants of Great-Britain and the United States are said to be a *degenerate race.*

ON THE FORMATION OF JUDGMENT AND CONSCIENCE.

In every respect man is allied to other animals in his earthly or mortal nature,—he has all his senses in common with them, supports his existence as theirs is supported, and resigns it or dies as they die. So that in this relation we may say to the worm, "Thou art my mother and my sister," and ask the question with the wise man, "Wherein is a man better than a beast?"

On the other side, man is allied to celestial beings,—he is in one sense immortal, since his soul will never cease to exist.

Nothing can exceed the beautiful simplicity of the account that Moses has given of the creation of man—"And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul."

Considered then as he came into the world, man is possessed of a living soul, without judgment and without conscience, but is endowed with a capacity to acquire them.

Judgment is first produced when the soul is capable to reason upon and to understand a simple subject that is proposed to it. It involuntarily examines and decides upon this subject; and that decision, whether true or false, forms the beginning of its judgment. When the same subject is again proposed, its judgment in the case is present; it is understood in like manner as before, but now *without examination;* and it never afterwards will examine, until the foundation of the judgment is shaken, so as to excite an apprehension, that its conclusion was erroneous.

Reason is this capacity to examine and to draw conclusions. In the exercise of this faculty we begin with something *known* or *admitted.* A creature then, who cannot know or admit a principle, can never reason. But children are early taught to know some things, and to admit many principles to be correct.

These instructions form the basis of their reasonings, and have the effect to produce true or false conclusions. In other words, they effect the formation of the judgment; and hence the great variety of judgments: they are

found contradictory to one another; and as they are held in integrity by sincere men, who are thus opponents one to the other, so they are conclusions fairly and naturally drawn from their respective premises; and the cause of the disagreement is, that one or both have admitted, (perhaps without examination) some premises that are not correct. Reason, noble as it is, and certain in natural things as the truth itself, draws its conclusions from the premises given; and conclusions are true or false, not always according to the correctness of reasoning, but they also partake of the quality of the premises admitted, and on this account it can and does lead into *error*, as certainly as it can guide us in *true judgment*.

Having considered the formation of judgment, and observed the agency of reason in producing it; having seen too that judgments are different and contradictory to one another, yet on both sides held by sincere men, let us extend the inquiry, and examine what *Conscience* is.

This too is acquired. Men are born without conscience as certainly as they are born without judgment.

In the subjects upon which we reason or that are examined by the opening capacities of the mind, many are of a moral nature, and relate to our conduct, our duties, &c. That judgment therefore that is formed from conclusions, drawn respecting these duties, has relation to and is inseparable from *Conscience*. In the first instance of our lives that we have decided any thing is our *duty*, that decision becomes our judgment; and as it is of a moral nature, so it is the beginning of the formation of conscience in us. The recollection of this conclusion is always present with us, whenever the subject is again proposed. We are satisfied with ourselves when we act according to this judgment (whether true or false) and always are sensible of conviction when we do the contrary.

It is an index, or present view of the state of our judgment in the case, and conscience and judgment are thus inseparable companions. In the same way, then, and from the same cause that men's judgments are sometimes correct, and sometimes erroneous, so conscience in some men condemns them for doing, what conscience in other men would condemn for not doing. And conscience is therefore no test of truth or error, for the same reason that men's judgments are no test.

The premises admitted by some men, leads them, and necessarily leads them to the conclusion, that it is right to defend themselves. The inference is natural, and their reasoning is correct; but the conclusion is *erroneous*, because the premises are *erroneous;* and the doctrine is known to be anti-christian by those who examine the foundation of the argument, see its fallacy, and draw their conclusions from the example, the precepts and the doctrines of Jesus Christ.

One half of the evil prejudices, much of the error, and all the bigotry in the world arise from our *admitting* to be true

what is not true. For we reason from what we have taken for granted, as though it were a self-evident truth, and our conclusions are commonly erroneous when our premises are erroneous. To examine ourselves is a profitable exercise; I believe—Why do I believe? let me examine the reason or cause why I believe, and if I find the cause is in something that I have admitted, taken for granted, or considered self-evident from my childhood, I will examine it the more closely. But profitable as this examination of ourselves may be, it is seldom done thoroughly; for self-love shrinks when we are thrown back upon first principles. "He that thinketh that he knoweth any thing, knoweth nothing yet as he ought to know;" and it is thus we can understand that saying, "If any man will be wise, let him first become a fool, that he may be wise."

The foundation of all true knowledge and wisdom is God. If we were to begin our structures on this foundation, they would stand. "To know thee, the only true God, and Jesus Christ whom thou hast sent, this is life eternal;" and as "what is to be known of God is manifest in man," and as "in him are hid all the treasures of wisdom and knowledge," the exhortation is unspeakably interesting, "Acquaint thyself with God, and be at peace." Thus our judgments would be correct, our consciences pure, and the same mind would be in us that was in Christ Jesus." The meekness, gentleness, and purity of our holy religion would be conspicuous; and all anger, malice, revenge, all wars, fighting, and bloodshed would cease among the professors of the Christian name. Then we might with boldness hold forth the Apostolic doctrine, "If any man have not the spirit of Christ, he is none of his."*

REVIEW OF AN EXTRACT FROM DR. BUCHANAN'S RESEARCHES.

In the late Dr. Buchanan's Asiatic Researches we have the following passage:

"In every age of the church of Rome there have been individuals of an enlightened piety, who derived their religion not from 'the commandments of men,' but from the doctrines of the Bible. There are at this day, in India and in England, members of that communion, who deserve the affection and respect of all good men; and whose cultivated minds will arraign the corruptions of their own religion, which the author is

* We ought perhaps to state, that this communication is from the Friend, an extract of whose letter to the author of the Friend of Peace was inserted in the No. for February, and which was not intended by the writer for publication. This communication was designed to give a more full and perspicuous view of the subject; and we hope it will lead our readers to some useful reflections.

about to describe, more severely than he will permit himself to do. He is indeed prepared to speak of Roman Catholics with as much liberality as perhaps any Protestant has ever attempted on Christian principles; for he is acquainted with individuals, whose unaffected piety he considers a reproach to a great body of Protestants, even of the strictest sort. It is indeed painful to say any thing which may seem to feeling and noble minds ungenerous, but those enlightened persons whose good opinion it is desirable to preserve, will themselves be pleased to see, that truth is not sacrificed to personal respect, or to a spurious candor. Their own church sets an example of 'plainness of speech' in the assertion of those tenets which it professes, some of which must be extremely painful to the feelings of Protestants, in their social intercourse with Catholics; such as, '*That there is no salvation out of the pale of the Romish church.*'

"This exclusive character prevents concord and intimacy between Protestant and Catholic families. On the principles of infidelity they can associate very easily; but on the principles of religion, the Protestant must ever be on the *defensive;* for the Romish church excommunicates him; and although he must hope that some individuals do not maintain the tenet, yet his uncertainty as to the fact, prevents that cordiality which he desires. Many excellent Catholics suffer unjustly in their intercourse with Protestants, from the ancient and exclusive articles of their own church, which they themselves neither profess nor believe. If they will only intimate to their Protestant friends that they renounce the *exclusive principle*, and that they profess the religion of the Bible, no more seems requisite to form with such persons the sincerest friendship on Christian principles." p. 116—17.

REMARKS.

It is pleasing to see in a clergyman of the Episcopal church such candor and charity towards some who are of the Roman Catholic communion. Although we dissent, both from the church of Rome and the church of England, we are willing to believe that there have been many excellent men of both descriptions. This may be admitted without the least approbation of what is erroneous in either.

The popish principle, "That there is no salvation out of the pale of the Romish church," is unquestionably a great obstacle to fellowship and Christian intercourse between the papists and every sect of protestant christians. Every discerning protestant feels that the principle thus assumed by the papists is both arrogant and injurious. And it is to be wished, that in view of this papal principle, every protestant should see the danger of equal arrogance on his own part. When a protestant of any sect whatever makes a belief in his own peculiar tenets, essential to the Christian character, or a term of Christian fellowship,—in what respect is his conduct less arrogant, or less injurious, than the conduct of the members of the

Romish church? What is the essential difference in the principles assumed? The papist assumes for facts, that he is right, and that it is owing to the wickedness of their hearts that protestants dissent from him. He therefore feels authorized to treat dissenters as *heretics* and *wicked men.* But do not many protestants assume as much, and treat dissenters from their creed in a similar manner? Can this principle be the *worst part of popery* in the one, and the *best part of protestantism* in the other? Shall we censure that in a papist which we approve in a protestant? Dr. Buchanan supposed, "that if the papists would only intimate to their protestant friends that they renounced the *exclusive principle*, and that they PROFESS THE RELIGION OF THE BIBLE, no more would seem requisite to form with such persons the sincerest friendship on Christian principles." Shall then protestants maintain an "exclusive principle," as a bar to communion with each other, while they wish the papists to renounce this principle, that a way may be opened for the "sincerest friendships" with them? To men of benevolent minds and serious reflection, it must be painful to see one of the most exceptionable principles of popery adopted and supported by Christians, who call themselves protestants. But when we see professed protestants intimating to papists the propriety of "renouncing the exclusive principle," may we not hope, that the time is at hand, when these protestants will set their catholic brethren a *good example*, as well as give them *good advice?*

A LETTER FROM ANTHONY BENEZET TO THE QUEEN OF GREAT BRITAIN.

To Charlotte, Queen of Great Britain:

IMPRESSED with a sense of religious duty, and encouraged by the opinion generally entertained of thy benevolent disposition to succour the distressed, I take the liberty, very respectfully, to offer to thy perusal some tracts, which, I believe, faithfully describe the suffering condition of many hundred thousands of our fellow creatures of the African race,—great numbers of whom, rent from every tender connexion in life, are annually taken from their native land, to endure in the American islands and plantations a most rigorous and cruel slavery, whereby many, very many of them are brought to a melancholy and untimely end. When it is considered that the inhabitants of Britain, who are themselves so eminently blessed in the enjoyment of religious and civil liberty, have long been, and yet are very deeply concerned in this flagrant violation of the common rights of mankind, and that even its national authority is exerted in support of the African slave trade, there is much reason to apprehend that this has been,

and as long as the evil exists will continue to be, an occasion of drawing down the divine displeasure on the nation and its dependencies. May these considerations induce thee to interpose thy kind endeavors on behalf of this greatly oppressed people, whose abject situation gives them an additional claim to the pity and assistance of thy generous mind; inasmuch as they are altogether deprived of the means of soliciting effectual relief for themselves. That so thou may not only be a blessed instrument in the hands of Him, "by whom kings reign and princes decree justice," to avert the awful judgments, by which the empire has already been so remarkably shaken, but that the blessings of thousands ready to perish may come upon thee, at a time when the superior advantages, attendant on thy situation in this world, will no longer be of any avail to thy consolation and support.

To the tracts, on the subject to which I have thus ventured to draw thy particular attention, I have added some others, which at different times I have believed it my duty to publish, and which I trust will afford thee some satisfaction; their design being for the furtherance of that universal peace and good will amongst men, which the gospel was intended to introduce.

I hope thou wilt kindly excuse the freedom used on this occasion by an ancient man, whose mind, for more than forty years past, has been much separated from the common course of the world, and long painfully exercised in the consideration of the miseries, under which so large a part of mankind, equally with us the objects of redeeming love, are suffering the most unjust and grievous oppression, and who sincerely desires the temporal and eternal felicity of the queen and her royal consort.

ANTHONY BENEZET.

Philad. the 25th of the 8th month, 1783.

N. B. The above is the letter to the queen which was mentioned in the sketch of Benezet in the number for March. It is inserted that our readers may have some idea of the humanity and benevolence of his heart, from his own writings; and that they may be excited to esteem and to imitate such an example. It will be remembered, that the letter was written long before the slave trade was abolished in Britain.

Illustrations of passages in the New Testament, which refer to sentiments, &c. among the Jews, in the time of our Savior.

48

Matth. v. 13. "If the *salt have lost his savour,* wherewith shall it be salted?"

IT is probable that our Lord may refer here to salt, dug from salt lakes, the upper crust of which, having been exposed to the sun, rain, and wind for a long time, loses its relish, and *is good for nothing, but to be cast out, and to be trodden under foot of men.*

Taylor's Scripture illustrated, p. 175.

49.

Matth. v. 15. "Neither do men light *a candle*, and put it under a *bushel*, but on *a candlestick*."

The meaning of the original word is, *a lamp*. Candles were not used at that time in Judea, for lighting their houses. And the word, which is translated *a candlestick*, means a *lamp-stand*. Nor had the Jews *a bushel*. The measure, mentioned by the evangelist, was less than our peck. The term *bushel*, serves well enough for conveying the import of the sentiment; but as it indirectly suggests the use of a measure, which was unknown in Judea, it is evidently improper.—See Campbell's note on the verse, and Diss. 8, p. 1, § 6. In his translation, Campbell adopts the general term, *measure*.

50.

Matth. v. 17. "Think not that I am come *to destroy the law*, or *the prophets*. I am not come to *destroy*, but to *fulfil*."

There was nothing, of which the Jews were equally jealous, as of an intimation of a design against their sacred books; the very letters of which they numbered; ascertained the number of times in which words were repeated in them; the middle word of the whole, and the middle letter; and there was nothing which would instantly have excited them to so united a resistance. Hence the explicit avowal of our Lord, that he came not *to destroy*, or rather, *to subvert* the law and the prophets, but *to fulfil* them; to teach their true import, and to accomplish their great and important purposes. These seem to be the meaning, and the object of the expressions. "The instructions in the sermon on the mount, appear to be explanatory of the law, shewing its extent and spirituality, rather than additions to it, deriving their power to oblige, only from their promulgation by our Lord." It was the expectation of the Jewish nation concerning the Messiah, that he would publish a new law; yet not only without lessening the authority of Moses and the prophets, but at the same time that he gave to prophecy the most splendid fulfilment, that he would also exalt to the highest glory, the dispensation of Moses. We shall have repeated occasions for reference to this text.

The expressions in the succeeding verse, *one jot or one tittle shall in no wise pass from the law*, appear to have been proverbial; and the *history*, or rather *histories* of the proverb, may amuse, if they do not instruct the reader. Says the Jerusalem Gemara, "the book of Deuteronomy prostrated itself before God, and said, O Lord of the universe, in me thou hast written thy law; and thy covenant, mutilated in one part, is injured in the whole. Behold, Solomon has attempted to blot out from me a *yod*.* The most holy God replied, Solomon, and a thousand like him, shall perish, but a word from thee shall not perish. Says Rabbi Honna, in the name of Rabbi Acha, the letter *yod*, which God took from

* The smallest letter in the Hebrew alphabet.

the name of Sarai, our mother, is given half to Sarah, and half to Abraham. It is the tradition of Rabbi Joshua, the letter *yod*, having prostrated itself before God, said, O eternal Lord, thou hast blotted me from the name of a most holy woman. God most holy replied, thou hast hitherto been in the name of a woman, and in the end of the name, (of Sarai) thou shalt hereafter be in the name of a man, and in the beginning of the name. Hence it is written, Moses called the name of Oshea, Joshua. The Babylonian Gemara says, 'the letter *yod*, says God, which I have taken from the name of Sarai, stood and cried to me for many years, that it might be prefixed to the name of Oshea, to whose name I have added it.' This is a specimen of the traditions, which the Jews regarded not less than their law.

Lightfoot's Hor. Heb. Campbell's note.

Summary of the speeches of Mr. Wilberforce, on the clause in the East India Bill, for promoting the religious instruction and moral improvement of the natives of India.

(Continued from page 109.)

The evils of India are not merely such, as a despotic government never fails to introduce and to continue. They are family, fire-side evils. They pervade the whole mass of the population, and embitter the domestic cup in almost every family. How indeed can we overrate the sum of evils produced, and the happiness impaired and lost, from the single circumstance of *the prevalence of polygamy*. The president Montesquieu had no peculiar zeal for Christianity. But would we see a lively picture of the jealousies, the heart burnings, the artifice, the falsehood, the cruelty, the rage, the despair, of which polygamy is the fertile source, let us look to that great writer's Persian letters. Here we may find a decisive settlement of the question, concerning the rank in the scale of beings, which is assigned to the female sex, among the nations of India. Their great lawgiver speaks of woman, in the most disparaging and contemptuous terms; and we see the same estimate of them, in many of the Hindoo customs and institutions.

Again, in India we find prevalent that evil, I mean *infanticide*, against which we might have hoped that nature would have supplied adequate restraints, if we had not been taught by experience, that for our deliverance even from this detestable crime, we are indebted to Christianity. For it is not to philosophy, it is not to civilization, it is not to progress in refinement, or in the arts and comforts of social life; it is not even to liberty herself, that the world is indebted for this emancipation. The friends of Christianity may justly glory in the acknowledg-

ment of one of its greatest enemies, that infanticide was the incorrigible vice of all antiquity; and it is very striking that, both in India and China, where the light of revelation has never penetrated, this detestable crime still asserts its superiority over nature itself, no less than over virtue. To this, in India, is added, *the destruction of the sick and aged, often by their nearest relatives.*

Let me refer also to the practice of *burning widows, on the funeral pile of their deceased husbands.* A writer of great authority, (Mr. Dow) many years ago, stated the custom to have become almost extinct. But sorry I am to say, that this is so far from being the truth, that the practice which Bernier states to have been greatly discouraged, though not absolutely prohibited by the Mahometan government, and which, in consequence, had considerably declined, *has increased since the country came under our dominion.* Great pains were taken by the missionaries, a few years ago, to ascertain the number of widows which were annually burnt, in a district thirty miles round Calcutta; and in this comparatively small area, one hundred and thirty widows were burnt in six months. In 1803, within the same space, the number amounted to two hundred and seventy five, one of whom was a girl of eleven years of age. Certain persons were employed purposely to watch, and to report the number of these horrible executions; and the place, person, and other particulars, were regularly certified. After hearing this, you will not be surprised on being told, that the whole number of these annual sacrifices of women, thus cruelly torn from their children, at the very time when they must be in the greatest need of the fostering care of the surviving parent, is estimated, I think, in the Bengal provinces, to be ten thousand.

Nor must we dare to flatter ourselves, though in truth it would be a wretched consolation, that these widows are offered a willing sacrifice. Bernier relates, from his own personal view, that the women are always carefully fastened down, sometimes with strong green bamboos, at others with thick strong ropes, thoroughly soaked in water; and that when the wretched victims drew back, he has seen those demons, the Brahmins, thrusting them into the fire with their long poles. Sometimes indeed the relations and friends of the widow, exerting their utmost influence with her, succeed in persuading her to live. But the Brahmins delude the poor wretches with the hopes of glory and immortality, if they consign themselves to the flames. Their only alternative is, a life of hard fare, and of servile offices; in short, a life of drudgery, degradation, and infamy.*

* It would be scarcely justifiable to forbear inserting the following account of one of these horrible scenes, at which the missionary, Mr. Marshman, was present a few years ago. I will extract his own words, only adding, that he is a man of the most established integrity; in the veracity of whose account, the most entire reliance may be justly placed.

If these transactions took place in any part of England, instead of the indifference with which they have been too long regarded, the public zeal would be called forth, and every possible endeavor would be used to put an end to them.

"A person informing us that a woman was about to be burnt with the corpse of her husband, near our house, I, with several of our brethren, hastened to the place. But before we could arrive, the pile was in flames. It was a horrible sight. The most shocking indifference and levity appeared among those who were present. I never saw any thing more brutal than their behavior. The dreadful scene had not the least appearance of a religious ceremony. It resembled an abandoned rabble of boys in England, collected for the purpose of worrying to death a cat or dog. A bamboo, perhaps twenty feet long, had been fastened at one end to a stake, driven into the ground, and held down over the fire by men at the other. Such were the confusion, the levity, the bursts of brutal laughter, while the poor woman was burning alive before their eyes, that it seemed as if every spark of humanity was extinguished by this accursed superstition. That which added to the cruelty was, the smallness of the fire. It did not consist of so much wood as we consume, in dressing a dinner; no, not this fire that was to consume the living and the dead! I saw the legs of the poor creature hanging out of the fire, while her body was in flames. After a while, they took a bamboo, ten or twelve feet long, and stirred it, pushing and beating the half consumed corpses, as you would repair a fire of green wood, by throwing the unconsumed pieces into the middle. Perceiving the legs hanging out, they beat them with the bamboos for some time, in order to break the ligatures which fastened them at the knees, (for they would not have come near to touch them for the world.) At length they succeeded in bending them upwards into the fire, the skin and muscles giving way, and discovering the knee sockets bare, with the balls of the leg bones; a sight which, I need not say, made me thrill with horror, especially when I recollected that this hapless victim of superstition was alive but a few minutes before. To have seen wolves thus tearing a human body limb from limb, would have been shocking; but to see relations and neighbors do this to one with whom they had familiarly conversed not an hour before, and to do it with an air of levity, was almost too much for me to bear.

"You expect to hear perhaps, that this unhappy victim was the wife of some Brahmin of high caste. She was the wife of a barber, who dwelt in Serampore, and had died that morning, leaving the son I have mentioned, and a daughter of about eleven years of age. Thus has this infernal superstition aggravated the common miseries of life, and left these children stript of both their parents in one day. Nor is this an uncommon case. It often happens to children far more helpless than these; sometimes to children possessed of property; which is then left, as well as themselves, to the mercy of those, who have decoyed their mother to their father's funeral pile."

[This narrative may excite feelings of disgust and horror. But it is suited also to excite the liveliest gratitude for that most benign religion, under which we are permitted to live. I will not ask what female, but what individual in christendom, in contemplating this scene, can refrain from blessing God, that he was born, and has been reared, under the benign influence of the Gospel? And distressing as the spectacle may be, let us not turn hastily from it. "True humanity consists not in a squeamish ear, or eye; but in feeling for the sufferings of others, and being forward and active in relieving them." In another number, we may be able to conclude this summary; and as we may rely on the facts which it contains, it cannot fail, we think, of being very interesting and useful.]

ARGUMENTS AGAINST REQUIRING SUBSCRIPTION TO HUMAN CREEDS.

"1. THAT stating any doctrine in a confession of faith with a greater degree of precision than the Scriptures have done, is in effect to say, that the Scriptures have not stated it with precision enough; in other words, that the Scriptures are not sufficient.

"2. That this experiment of leaving men at liberty, and points of doctrine at large, has been attended with the improvement of religious knowledge, where and whenever it has been tried. And to this cause, so far as we can see, is owing the advantage which protestant countries in this respect possess above their popish neighbors.

"3. That keeping people out of churches, who might be admitted consistently with every end of public worship, and excluding men from communion, who desire to embrace it upon the terms that God prescribes, is certainly not encouraging, but rather causing men to *forsake the assembling of themselves together.*

"4. That men are deterred from searching the Scriptures, by the fear of finding there more or less than they looked for; that is, something inconsistent with what they have already given their assent to, and must at their peril abide by.

"5. That it is not giving truth a fair chance, to decide points at one certain time, and by one set of men, which had much better be left to the successive inquiries of different ages and different persons.

"6. That it tends to multiply infidels amongst us, by exhibiting Christianity under a form and in a system, which many are disgusted with, and who yet will not be at the pains to inquire after any other."

Some years ago, a serious attempt was made in England by some members of the established church, to free themselves and others from the tyranny and inconvenience of having to subscribe articles of faith, which they neither believed nor understood. At that period a publication appeared, entitled "Considerations on the propriety of requiring a subscription to articles of faith." To this followed an "Answer from the Clarendon press." Dr. Paley is not supposed to be the author of the "Considerations," but he wrote a "Defence" of them in reply to the Answer. The defence is an ingenious and able performance. Having replied to the answer, he stated the six arguments which we have copied, as "contained in the Consideration, to which no answer has been attempted."

As we have reason to doubt whether there was any person in Great Britain able to answer these arguments, we publish them for the consideration of all our readers, and particularly those who think it to be safe and proper to require subscription to human creeds. If any one of these will furnish us with a concise, candid, and well written answer, he may rely on its being published in this work.

VOLTAIRE'S VIEWS OF THE MADNESS OF WAR.

B. I am well enough acquainted with the rights of peace: they consist in keeping one's word, and leaving every man in possession of the rights of nature. But as to the right of war, I don't know what it is. The *code of murder* seems to me a strange fancy. I hope we shall shortly have the laws and rights of robbers on the highway.

A. What! do you deny the possibility of a *just war?*

B. I never knew of any such thing; it appears to me self-contradictory and impossible.

A. Two princes dispute concerning an inheritance, their titles are litigious, and their reasons equally plausible; war must decide, and consequently the war is just on both sides.

B. It is physically impossible but that one of the two must be in the wrong; and it is absurd and barbarous that nations should perish, because one of these two princes has reasoned falsely. Let them fight in single combat, if they choose; but it is shocking that a whole people should be sacrificed to their interests.—For example—the archduke Charles disputes the throne of Spain with the duke of Anjou, and four hundred thousand men are slain. I wish to know if this be just?

A. I confess it is not.—How can we explain this rage?

B. In the same manner as physicians give an account of the plague and madness. We are not always attacked with madness—Nothing more is necessary in general, than for one *mad minister* of state to *bite* another, and in three or four months the madness is communicated to four or five hundred thousand men.

[The above sentiments have been extracted from the Dialogue on the "Right of war." Voltaire and Volney have very justly reproached Christians, for their inconsistency in making war. Let Christians no more expose themselves to such reproaches.]

TESTIMONY OF GANGANELLI, CLEMENT XIV.

"Heroism scarce ever exists without atrocity; and when we analyze the high feats of all those conquerors who are extolled as prodigies of valor and genius, we ordinarily find them shaded by the *blackest horrors.*"

"The most brilliant actions are not always the most estimable. A nation, observant of its word, and attached to its duty, is doubtless superior to another distinguished for valor, but distinguished also for treachery and perfidy. Conquests are not always founded on justice. In history we read of many heroes, who were only *renowned robbers.*"

"The warlike were not the happy nations; besides that victories are often attended with the ruin of conquerors, fortune and

glory are not always at our command. A single defeat makes many victories be forgotten."

"These are truths which cannot be denied by men who are acquainted with the nature of things, as well as the human heart."—*Discourse on different Nations.*

THE JESUITS BANISHED FROM SPAIN.

Don Carlos, king of Naples, would not permit the Jesuits to approach his person; and his aversion for their society was no longer doubted, when he solicited at Rome the canonization of Don John de Palafox.

Don John de Palafox descended from one of the most ancient families in Spain. Learned, and pious, he had merited by these qualities the nomination of Philip the Second, to the bishoprick, newly erected in America, "De los Angelos de la Puebla." He became consequently the rival of the Jesuits, who had emigrated to that canton, armed with papal bulls, which authorized them to exercise the functions of bishops. He thought their privileges suspended by his nomination, and this excited violent contestations between him and them. Neither the king of Spain, nor the sovereign Pontiffs could succeed in their exertions, to deprive them of their chimerical pretensions, for they had gained the people, and Palafox died a martyr to the persecution of these ambitious monks.

Don Carlos ascended the throne of Spain in 1759. It was then that the complaints of the governors, and the merchants of America burst out. The Viceroy of Lima, and the governor of Quito represented, that the solicitor general of the Jesuits, at Guipuzcoa, had possessed himself of all the commerce of Peru; that, to no purpose, they had commanded him repeatedly, to confine himself to his province; that by purchasing the commodities of Europe for ready money, there was twenty per cent. difference between the price current and theirs; that the monopolies granted to the Jesuits, combined with the facility of smuggling, allowed them to sell at a cheaper rate; that from this cause, innumerable bankruptcies had ensued; and that these abuses not only reigned in the Spanish dominions, but extended into Asia through the Philippine islands.

The court of Spain had the good will to prescribe, but not the power to administer, a remedy to these disorders, true or false. The Jesuits disdained the orders which they received, and the government was reduced to dissemble and to wait.

Besides these grievances against the transatlantic members of the society, the king had peculiar provocations from the Jesuits of Spain.

The question was not concerning their erroneous opinions, their daring theological system, their licentious morality, nor

their renovated Pelagianism. The Spanish ministry thought little of these objects. The question was, concerning the assassination of the king of Portugal, the verbal process, and the proofs, which convicted the Jesuits as the original instigators of that crime, the predicted and executed empoisonment of Benedict the Fourteenth, the ruin of the great houses of commerce, and the contempt of episcopacy. Glaring abominations of every kind commanded the attention of the sovereign. The court pursued the steps of the Jesuits, without awakening their apprehensions. The court of France informed the Spanish ministry, that these Fathers had a printing press at Villa Garcia, conducted by Father Idiaquez, from which issued a multitude of publications injurious to the tranquillity of the French government. Certain booksellers at Bayonne were arrested, and spoke, at the Bastille and the court of Spain, suppressed the printing press without making any noise.

The Jesuits, nevertheless, guided by the instructions and orders of their general, collected parties, and employed them in rendering the ministry odious. Under the preceding reigns, they had usurped a most extensive power. The vast texture of their policy had surrounded and enveloped the king and his subjects, the grandees and the common people, the church and the state, the learned and the ignorant. They commanded the fathers by their children, the masters by their domestics, the women by confession, artisans by their congregations, courtiers by their projects, sovereigns by their weaknesses, popes by appearances of devotion and obedience. They disposed of all sexes, ages, and conditions. Did religion oppose their various projects of ambition? They altered it. They folded and twisted morality to their views and their interest, by their interpretations of its decisions. If a defender of religion and morality arise, like Don John Palafox, they calumniated him—"He was a dangerous man." "He was a rebel." Some such they drove away by arbitrary strokes of power, or despoiled them of their fortunes and situations. Others intimidated by their numerous partizans. Others assassinated or poisoned. Whoever dared to unmask their intrigues ensured his own destruction. They marched between hypocrisy and tyranny; the Gospel in one hand, and the poniard in the other. They were cringing and insinuating, despotic and menacing. Hence that whimsical mixture of modesty and arrogance, of poverty and riches, of edification and scandal, of study and business, of artifice and violence, of fraud and usurpation, of flattery and defamation, of intrigue and simplicity, of zeal and fury, of virtue and villany. It was by uniting extremes and opposites, that they rendered themselves formidable.

Things were altered under the reign of Charles the Third, who knew the Jesuits, and had resolved to reduce them to obedience, or to suppress them. Charles commenced by sending Don Ca-

vallos, at the head of a body of troops, to Paragua. Cevallos took possession of a country where they thought themselves masters, and Spain now commands where the inhabitants had obeyed a Jesuit. The command of a fortress was committed to a French officer, whose name was Bonneval, who there found papers, which the Jesuits, in the first tumult, had forgotten: and among these papers, a plan of instructions and operations of general Riccy, for a conspiracy against the government. He deposited them in the hands of a friend, with orders to transmit them to the court. He mistrusted Cevallos, already corrupted by the Jesuits.

The officer of the Jesuits, who had evacuated the fortress, recollecting his own inadvertency, addressed himself to Bonneval, who pretended not to know what he demanded: and upon the demand of the Jesuit and the refusal of the officer, Cevallos put him under arrest, where he remained till the time of his return to Madrid. He committed the papers to the king. At that time the count D'Aranda had been appointed president of the council, an office which had been suppressed, but had been revived on occasion of a commotion, which we will now describe.

The Jesuits unceasingly remonstrated to the Spaniards, that the installation of the reigning family had enkindled the war in Europe, from 1700 to the peace of Vienna in 1725. They represented how bloody and ruinous it had been for the nation; that they were crushed with taxes, unknown before the house of Bourbon ascended the throne: how many slaughters had followed, and how much money had been absorbed in the establishment of the Infant, Don Philip; the conquest of Naples, the expedition to Sicily, the siege of Oran, the passage of the Spanish monarchy into the hands of foreigners, the disunion of the patricians, fifteen years of civil troubles. They declaimed against the great employments of the ministry, occupied by intruders, the humiliation of the native Spaniards, cringing with the vilest flatteries to obtain a miserable employment, under chiefs, whose pride could be equalled only by their power, and whose power could only be compared to their imbecility. We support all the necessities of the state, but few of us participate in the advantages of it; few of us are permitted to know the cares of the administration. It is not difficult to conjecture, from the temperament of the human heart, the impression of these discourses upon a proud nation. The Spaniards fall into discontentments, their minds become uneasy and agitated; they insensibly lay hold on the hope of ameliorating their condition, by a change of administration.

The Jesuits had persuaded the Spaniards, that the conquest of America was the price of their labors. That the king had only lent his name; and it was unexampled, that a people suffered so patiently the restraints imposed upon the enjoyment of their own property and prosperity. It was in this manner, that they enervated and enfeebled the attach-

ment and fidelity of the Spanish people to the government. The people murmured; silent tears flowed from their eyes; and nothing was seen on every side, but the symptoms of a fury, confined and struggling to break out.

The national impatience was still more increased by the conquest of the Havanna; by the bad defence of that place, and by the loss of the immense riches which passed into the hands of the English, by the number of bankruptcies, which followed that event, the war of Portugal, and the sacrifice of five and twenty thousand men, who perished by diseases, the failure of subsistences, and other faults, imputed to the incapacity and corruption of Squilaci, who had raised himself from the shop of an artisan in Sicily, to the highest dignity of the empire; the support which the sovereign afforded him, the abuse of the power that had been given him, the monopoly of grain, the contempt of ancient usages, the abolitions of old customs, almost always objects of the fanatical attachment of the people, the outrages upon the persons of the citizens stripped of the national dress, and insulted in the streets, in the public squares and walks. Such were the real causes which lighted up a concealed flame, which blazed at the bottom of the souls of the Spaniards, and which the Jesuits supplied with fuel, and blew up. But before we come to the explosion, it will be convenient to return, for a moment, to the countries of America.

The duties of the Spanish finances in America were fixed. They consisted in a tax upon commodities imported into those countries from Europe. By his authority as sovereign, the king appointed the governors, the viceroy, the alcades, and the other officers in the magistracy and the finances. He raised an impost under the form of a capitation, upon all the inhabitants of the Indies, and all the nations of Spanish America are comprehended under the generical name of dos Indias. The king enjoyed the right of exploring mines, of the sale of spirituous liquors, of the plant called Chicha, cards, stamped paper, quicksilver, the assessment of las mitas, or the obligation to furnish a certain number of hands to the public works. These burthens the people bore without murmuring, when Squilachi took the fancy to augment the oppression, by creating a council of domains, by reducing the natives of America to the condition of the inhabitants of Castille, by restraining the liberty of franchises, and by demanding, under the form of loans, considerable sums from the different sorts of corporations. The Jesuits did not fail to take advantage of these circumstances to excite a fermentation, which would have had the most fatal consequences, if the prudence of the ministry had not appeased it, by dissimulation and by mildness. The people, however, had trampled on the seals of the king; they had torn to pieces the orders of his minister, as well as his own; they had attacked his officers in their houses, who had escaped assassination only by flying to their country seats, where

the populace held them blockaded. The revolt had been pushed so far, that they had chosen a king, who was, however, wise enough to refuse the office. The ministry were not ignorant, that these seditious dispositions of the South Americans were nourished by their spiritual guides, and seconded by England, attentive to undermine the forces of the House of Bourbon in all its branches. At that time, gold was seen distributed by handfuls to a miserable populace, by the Jesuits and the others offering them friendship and protection.

This insurrection was followed by another, in Spain. In the year 1766 or 1767, the marquis de Squilaci, by a monopoly of grain, had plunged the empire into the horrors of a universal famine. The people, groaning under this calamity, the author of which was not unknown to them, demanded the dismission of the minister. Squilaci, to humble them, prohibited their cloaks and their flapped hats; and the prohibition was rigorously executed. The people were boiling with indignation; and the Jesuits, the favorable moment arrived for the project they had long conceived, of exciting in Spain a conflagration that nothing could extinguish. Always affecting concealment, but almost always ill concealed, they employed their adopted and initiated Abbe Hermoso, and the marquis de Campo Flores, and a number of others. They dispersed themselves in the taverns, they scattered money in the bodegones, (dram shops, ale houses, I suppose,) There the intoxication of rebellion was inflamed by wine. These scenes of debauchery resounded with the cries of "Long live the king, but death to the ministry." The insurrection was to break out on Thursday or Good Friday, when the king and all his court went on foot to the churches, to perform what are called "Stations." The victims were designated: the minister was to be assassinated, and in the confusion, no doubt there would be found among the fanatics, a parricide to strike the king. But the populace, who were not in the secret, and whom the Jesuits had too much inflamed, broke out too soon, on the day of the "Branches." The glasses of Squilaci were broken with stones; they broke open the doors of his hotel; they sought his person, but could not find him. Their fury fell upon his furniture, which they tore to pieces. From thence they flew to the castle of the king, where they committed a horrible massacre of citizens and the Walloon guards. The carnage never ceased, until the moment when the king appeared in a balcony, and granted to the tumultuous multitude every thing they demanded with such loud cries. The marquis of Squilaci fled towards Italy, and the same day the king removed, by circuitous roads, to Aranjuez, a pusillanimous evasion, which endangered a revival of the sedition.

The king had re-created the office of president of Castille, which had been antecedently abolished, from an apprehension of the power which it conferred upon him who was invested with

it, and had given it to the count D'Aranda, whose first care was to search out the secret causes of the insurrection. The abbe Hermoso, the marquis de Campo Flores, and their accomplices were arrested. By their answers to interrogatories it was discovered, that the revolt was not to have commenced till the holy Thursday or Friday; and that they had drawn from the treasury of the imperial college of the Jesuits, the real promoters of this detestable project, ths sums of money distributed in the taverns.

Notwithstanding these discoveries, which the count D'Aranda had drawn from the mouths of the culprits, he did not think himself yet possessed of sufficient evidence to determine his king. Moreover, he knew that in cases of rebellion, a direct remedy might increase the evil; and that it was convenient to find a pretext for chastising the rebels. He thought it necessary to have irrefragable proofs. But how should he obtain them?

He contented himself to dissemble, to treat the Jesuits with greater distinction than ever, and to hope for every thing from time. Such was the state of things, when the attorney general of the order, father Altamirano, came to court to solicit permission to go to Rome. D'Aranda had no doubt, that he was going to render an account to Ricci of the recent commotion, and that the coffers of the Jesuit contained all the information he wanted. He cajoled Altamirano, and offered him all the assistance he could desire. The passports, which promised to his person and effects the greatest safety, were expedited to him; but they had been preceded by injunctions, notwithstanding every impediment, to visit at Barcelona the trunks of the father, and to seize upon his papers. At the same time they attached to the sides of the traveller, an officer of cavalry, who took the same road for the service of the king, and who never lost him out of sight. Arrived at Barcelona, the governor arrested Altamirano, opened and examined his trunks, seized his papers, and in those papers found the conviction of the crime of the society. Then D'Aranda could speak in strong terms to his sovereign, and make him feel the necessity of demolishing a formidable colossus, and deliver himself from a powerful enemy, master of consciences, possessed of immense riches, and capable of undertaking the most desperate enterprises, as well as of paying for the most secret conspiracies. It was then resolved in the cabinet of Madrid, that the Jesuits should be banished; and to complete the enterprise without noise or trouble, they swore themselves to secresy; and they sent to the governors, viceroys, corregidores, and heads of plantations, every where within the residence of the Jesuits, from the capital Madrid, as far as the Philippine islands, orders numbered, which were not to be successively unsealed but on a certain day, and even at a prescribed hour. It was prescribed to some to hold in readiness, ships, carriages, and troops; to others, to enter the

houses of the Jesuits, to cut the ropes of their bells, to seize their persons, and transport them, through Spain and through America, to the places indicated; and this was executed. They conducted to Carthagena the Jesuits of Madrid, and they were disembarked at Civita Vecchia, before the Pope had any information of it.

The cardinal Palaviani, secretary of state at Rome, was then Nuncio at Madrid. Surprised at this event, as at an unexpected crash of thunder, and forever exposed to the reproaches of his holiness, the pope Clement 13th, fell sick of a mortal disease.

The government did not punish the adherents of the Jesuits, nor those who were affiliated or initiated with them. It granted to each of them a pension of six hundred livres; and it may be said, that the Jesuits were expelled from Spain by wisdom, from France by fanaticism, and from Portugal by avarice.

The pope wrote violent letters to the Spanish monarch, who, in his answers, expressed infinite respect for the spiritual father of Christians, but declared he would be master of his own household, humbly supplicating his holy benediction.

Such were the serpentine windings, by which that most dangerous society of monks worked its way to destruction in Spain.

Masters of the earth!! What important services can you expect from a race of men, who have forgotten their fathers and mothers, and who have no children?

May this historical abridgment remind you of the influence they once had; of that which they still have; and of that which they always will have over your subjects and citizens; and of the perpetual dangers to which they will expose your persons.*

ON INTEMPERANCE.

No. 3.

The evils of intemperance were, thirdly, to be represented.

But these, alas! are so numerous and glaring, that, were not new examples of this vice incessantly occurring, it might be deemed almost superfluous to dwell upon its atrocity.

Its first effect is to impair health.

They, who are endued by nature with the most vigorous constitutions, when addicted to intemperance, become subject to countless diseases. Hard drinkers sometimes indeed attain to old age; but it is, in most instances, to be living monuments of folly and of guilt. They encounter many disorders, which lie concealed from public no-

*This article was presented for the Christian Disciple, as a translation made by a gentleman, venerable for his age and his rank in society,—and as worthy of consideration on the re-establishment of the society of Jesuits, and the present state of things in Europe and South America.

tice; while their bloated faces, their trembling limbs, and their distempered frames almost invariably render them disgusting spectacles to the world. But a great proportion of the intemperate fall victims in middle, if not in early life. How soon is the lustre dimmed in their eyes! How are the rose and the lily faded on their countenances, or reddened into an unnatural hue! How often are they incapacitated to take or to relish their necessary food! How criminally do they convert the appetite of thirst into a disease, which, the more it is indulged, becomes the more insatiable, and the more tormenting!

But in the incipient state of this vice, the intemperate reconcile themselves to their dangerous practices, by resolving never to run to this "excess of riot." Alas! how little do they know themselves, or the snares which beset them! The hydra of drunkenness has not yet fastened them in her embraces. They, therefore, perceive not the hazard of sporting within her confines. Ah! when will they consider, that every approach increases their insensibility to danger, and adds to the fatal potency of her charms!

They, who indulge in the free use of spirituous liquors, generally persuade themselves, that what they take really conduces to their comfort, without endangering their health. But let it be remembered, as the established opinion of the best physicians, that ardent spirits operate, like a slow poison, when their bad effects are not immediately visible. They secretly undermine the frame, which, though now fair and flourishing, will be liable soon to tumble into ruins, if not supported with care.

The only security from the horrors of intemperance is in following the rules, taught us by the very brutes, *to drink only what is in itself salutary, and never to drink more than nature demands.*

Another evil of intemperance is, the shameful waste of property which it occasions.

This is the case with many, who maintain a reputation for temperance. But its most pernicious consequences are seen among laboring people, who consume so large a portion of their earnings in spirituous liquors, as reduces them to great straits, impoverishes their families, and often involves them, not only in want, but in infamy. To this cause is it owing, that many are delinquent in the discharge of debts, that there is such wretchedness in the habitations of the poor, that so many are precipitated from a comfortable to a penurious condition, and that we meet such squalid misery in the streets. In fine, by far the largest portion of the distresses of the poor may be traced to intemperance, as their prolific source.

Intemperance is also both the parent and the offspring of idleness.

It produces idleness, as it is of a social nature; and those who practise it, are induced to sacrifice much time in the company of kindred spirits. In its origin, it is scarcely ever a solitary vice; but derives its most powerful temptations and its highest zest from a participation with others.

It is the offspring of idleness, as persons of this description are most exposed to its allurements. It is an adage of indisputable truth, that "few can be idle, and yet innocent." In no respect is it more unhappily verified, than in relation to intemperance. They, on whose hands time hangs heavily, often betake themselves to places of public resort; and these are commonly the haunts of the intemperate. Though they may at first visit them solely from motives of curiosity, or to pass away the tedious hours; yet they find there temptations to excess, which it is difficult always to avoid. One indulgence prepares the way for another, till, if they be not seasonably rescued from such associations, there is the utmost danger, that they will join them from the love of strong drink.

It is almost unnecessary to add to this last evil, that intemperance produces derangement of worldly affairs.

These in the most prosperous require personal attention. But how can it be rendered by those, who are bent on sensual gratifications? With a great majority of mankind, industrious application to business is indispensable to their comfortable support. But how incompatible with every kind of business, are the pursuits of the intemperate? They not only by degrees lose the disposition, but destroy the ability, for performing it. Besides, their pleasures are expensive. Not only so, when heated with liquor, they often make ruinous bargains, which they review in their sober moments with unavailing regret.

Hence they become involved in debts beyond their ability to discharge. They lose the ambition to be decent in their dress, and to support their families with reputation. Their buildings go to decay. Their land lies neglected. They surrender themselves the willing victims to intemperance. Though of the firmest constitution by nature, they "live not out half their days;" and their substance at length falls into more deserving hands. This is the usual process, through which the intemperate pass; the bare apprehension of which, strengthened by so many examples, should excite to the utmost caution against this alarming vice.

A course of intemperance enfeebles the mind.

This it does, not only by cherishing aversion to all mental application; but it absolutely disqualifies persons for making it. By such means, how often have we known those, whose natural and acquired abilities have promised much benefit to the world, destroy every flattering prospect by intemperance? Their early life was marked with promise. They were the delight of fond parents, the admiration of friends, the hope of society. But they unfortunately yielded the reins to appetite. The love of strong drink influenced them to neglect their appropriate business, to follow unworthy pleasures, to join themselves to unprincipled associates, and to unite in their destructive pursuits, till they be-

came unfitted for their regular employment, disinclined to every steady habit, bent on low gratifications, and besotted by vice. How injurious then to the powers of the mind, how destructive to usefulness, is the practice of intemperance!

Unhappy, in like manner, is its influence upon the temper.

It renders men petulant and quarrelsome. In domestic life they are capricious tyrants, whom no conjugal endearments can soothe, no filial attentions can pacify. They neglect to make comfortable provision for their families. Often are their partners left in a great measure unassisted, to struggle with the care and support of their offspring; and, what is worse, to guard them against the pernicious influence of parental example.

In society, intemperance leads to contentions without end, and to "wounds without cause." They who are naturally meek and pacific, become, by habits of intemperance, ferocious and vindictive; and the passions, which they cherish in themselves, they are exceedingly liable to provoke in others. So unhappy is the influence of this vice upon the temper; and such is its tendency to "confusion, and every evil work."

POETRY.

AN INDIAN'S ADDRESS TO AMERICANS.

I DWELL with the tempest, and, rock'd by the storm,
No pillow of luxury come I to crave,
Sole lord of the brute, in whose furs I am warm—
Yet pity the Red Man, ye sons of the wave.

Ere the wide-spreading ocean, now rolling so blue,
Your ancestors bore from afar to our shore,
These forests comprised all of pleasure we knew,
Then pity the Red Man, thus happy no more!

Enamour'd of freedom, where cities arise,
No bonds of confinement these limbs should annoy;
Yet there lies in your hands a superlative prize,
Oh! pity the Red Man, and bid him enjoy.

You have laws which the beauty of order afford,
Which the Savage ferocious compel to be tame;
You speak,—and the passions are still at the word!
Then pity the Red Man,—and teach him the same.

What is that which excites th' ineffable sigh,
When the wretched their burdens of sorrow reveal,
And expresses communion of joy by the eye?
Declare to the Red Man, that he too may feel.

You drink at the fountain of mental delights,
Where streams intellectual deliciously roll;

And while the rich banquet so sweetly invites,
Ah! pity the Red Man,—he too has a soul!

The comforts which civiliz'd manners impart,
And the Arts and the Sciences blossom to give,
Shine full on your breasts, and ennoble the heart;
Then pity the Red Man, and teach him to live.

But chief,—the blest name, to Christians so dear!
Your passport to mansions of glory on high,
That Name which supports you in death without fear!
Make known to the Red Man, and teach him to die. P.

[*Evan. Mag.*

RELIGIOUS INTELLIGENCE.

Extracts from the Records of the Board of Directors of the American Society for educating Pious Youth for the Gospel Ministry. Published for general information, by order of the Board.

Every candidate for the charity of this Society, who wishes to be assisted in the first stage of education, or in his preparation for college, living within a hundred miles of Boston, shall apply in person, or by letter, (post paid) to one of the Directors, exhibiting at the same time unequivocal testimonials from three or more serious and respectable persons, best acquainted with him and his circumstances, (*e. g.* his minister, instructor, a magistrate, or some other principal man in the vicinity) respecting his age, indigence, moral and religious character, talents, learning, and primary object in asking assistance of this Society: and every such candidate shall be examined by a committee of the Directors at Boston, on the day previous to a quarterly meeting of the Board; and if deemed a constitutional candidate, he may be placed on the foundation for support, in whole or in part, as the Directors shall judge expedient, and upon trial for three months; at the close of which period, he shall exhibit from his instructor or instructors, evidence satisfactory to the Board, that in point of genius, diligence, literary progress, morals, and piety, he is a proper character to receive this sacred charity.

Candidates in this stage, more than a hundred miles from Boston, may apply to the nearest of the Committees of agency, appointed by the Directors, in different sections of the country, to receive applications, and the requisite testimonials, and likewise to examine and recommend candidates to this Board; the names and residence of which committees, when appointed, to be published.

Candidates for this charity, in the second stage of education, *i. e.* undergraduates in college, if within a hundred miles of Boston, shall apply, as above directed, to one of the Directors, producing like testimonials; and shall be examined by the aforesaid Committee of the Board, with reference to their literary and religious qualifications; and also with reference to their object in seeking a public education; in all which respects their answers, as well as testimonials, must be satisfactory to this board, in order to their admission as beneficiaries.

But if the candidate in the second stage live more than a hundred miles from Boston, he may be examined by the three senior officers in the College to which he belongs; whose certificate, that he possesses promising talents, a fair character, hopeful piety, and respectable scholarship, shall supersede an examination by this Board; and in

connexion with the first named testimonials, relative to his indigence, shall operate, according to its weight, in his favor.

Candidates for this assistance who have been graduated at any college, or commenced the third stage of preparatory education, if they live within a hundred miles of Boston, shall apply to one of the Directors, in the same manner as required of under-graduates, producing like testimonials; and shall be examined as above, relative to their qualifications, and object in pursuing theological studies; which examination and testimonials must be satisfactory to this Board. But if a candidate in his third stage live more than a hundred miles from Boston, a certificate, as above, from three College Officers, or from the Bishop, the Episcopal Standing Committee, the Presbytery, or the Association, in whose vicinity he lives, testifying his literary and other requisite qualifications, shall take the place of an examination by the Directors; and, in connexion with the requisite testimonials of indigence, shall receive due consideration.

In applications for a share in this pious and sacred bounty, instances of gross fraud, or imposition, should they occur, shall be publicly exposed, at the discretion of the Directors.

The Directors shall hold stated quarterly meetings on the second Wednesdays of January, April, July, and October, at 10 o'clock, A. M.

Voted, That the three senior officers of the several colleges in New England be authorized and requested to examine, in behalf of the *American Society*, &c. candidates for the assistance of said society; agreeably to the constitution, and the regulations of the Directors.

N. B. Applicants for the patronage of this Society are requested to call on the Rev. Asa Eaton, Clerk of the Directors, living in Sudbury-Street, Boston, who will give them information respecting the particular place where they may meet the examining Committee of the Board.

[*Recorder.*

Second annual Report of the Female Bible Society of Boston and its vicinity.

At the last annual meeting it appeared that there remained in the Treasury 31 Bibles and 4 Testaments. To these have been added 372 Bibles and 130 Testamants, making in the whole 403 of the former, and 140 of the latter.

The abovementioned Bibles and Testaments have been distributed in the towns of Gloucester, Williamsburg, Hopkinton, Framingham, Braintree, Malden, Cohasset, Worcester, Brookfield, Waterford, Montgomery, and Boston. Also in Fort William, up the Straights of Gibraltar, and the West-Indies.

An application having been made from the Rev. Messrs. Mills and Smith, for Bibles to be distributed in some of our Southern and Western States, particularly Louisiana, (which was justly described as being mournfully destitute of the Holy Scriptures) it was voted, that 100 Bibles should be given them for that purpose. The Board have likewise recently committed 50 more to the Rev. Mr. Kingsbury, (whose integrity and discretion are well known,) for distribution in Virginia and Tennessee. Though these last mentioned places may appear remote, it is presumed their wants are as great, or greater, than would have been presented to our view from any other portion of our country. The number of Bibles and Testaments circulated by the Society the past year is 555. Over drawn 22 Duodecimo Bibles, and now remaining in the Treasury 10 Testaments and 26 Octavo Bibles.

Though it has pleased the great Head of the church, since our last Anniversary to call 4 of our subscribers from their labors of love in *this* to more perfect services, it is hoped in a better world; though 3 have removed and 5 withdrawn from the Society, it has notwithstanding received an increase of 20 members.

The present number of subscribers

is 100, whose annual subscriptions have amounted to 240 dollars.

Donations the past year have been 139 dollars 11 cents, for which sum the Board would respectfully acknowledge their obligations to the Cent Society of New Braintree for 39 dollars 61 Cents, the cent Society in the West Parish of Brookfield for 50 dollars, and the Charitable Society of New Braintree and North Brookfield for 26. Life subscription 30.

The balance in the Treasury last year was 226 dollars 25 cents. And interest of the fund the present has been 9. Total 644 dollars 36 cents.

There are yet unpaid subscriptions to the amount of 14 dollars.

Two hundred dollars have been appropriated to the establishment of a permanent fund.

The Board have expended 439 dollars 97 cents for Bibles. Contingent expenses have amounted to 3,30 and there now remains in the Treasury 109 dollars.

The influence of Divine Truth is commonly like the "still small voice" spoken of by the Prophet. We are not therefore to expect immediate and splendid effects from our exertions. It is sufficient for us, that the Bible has always proved the most effectual barrier against vice in every form, that it has always softened the rugged, and reformed the vicious heart of man, when its influence has not been perverted by the most persevering obstinacy. But the *Christian* must feel, that the Bible is a blessing, whose magnitude can never be estimated in *this* world—he must feel, (viewing the subject in its awful connexions with eternity,) that the value of that *word* which brings life and immortality to light—which teaches immortal man the way to Heaven, is great beyond conception.

Who that has seen the preciousness of Divine Truth—that has experienced its consolations when human comforts have been desolated by affliction, or has heard its unerring voice cry, "this is the way," when bewildered in the labyrinths of doubt and error—who that has discovered the sweetness of its promises, the safety of its rest, and the purity of the motives and rewards which it presents to man; can view without strong emotions the progress it is making in the world. A few years since, and to the savage of our western wilderness, and the stranger in our southern borders were alike inaccessible those waters of life, which are for the healing of the nations—now to both is opened that living fountain, of which if a man taste he shall live forever.

Nor is the prospect less animating when we cast our eyes abroad, and contemplate the wonders which have been effected by our Christian brethren on the other side of the Atlantic. We there behold those vast but inauspicious regions of Europe and India, which have so long experienced the most deplorable moral, and intellectual degradation, now gradually receiving the impress of humanity and of heaven, under the secretly operating and transforming influence of the Bible. We behold the superstitious Persian, and the sensual Mahommedan, the cheerless inhabitant of Siberia, and the cruel native of Hindostan, stretching out their hands to receive this best gift of Heaven. And do we believe that "the law of the Lord is perfect, converting the soul; that the commandment of the Lord is pure, enlightening the eyes;" " do we think that this law is " more to be desired than gold, yea than much fine gold;" and shall not our hearts glow with fervent desires, to contribute by our prayers, as well as in every other possible way, toward its universal diffusion and success? Ah! can we forget to remember before him, who alone can make even his own word effectual to salvation; our brethren of the human family, who are groping in the hopeless, helpless darkness of heathenism, annihilating the tenderest sympathies of our nature, and sacrificing even the babes of their bosoms to appease the anger of their imaginary deities? Forget them! where then is our zeal for human happiness! where our boasted compassion for the wretched! where our Christian sensibilities! But blessed be God! the spirit of supineness, which has for centuries cruelly abandoned the heathen, in their

own and other countries, to their miserable destiny, is fast hastening away. The christian world has awakened from that strange slumber, which so long closed its eyes to the situation, and wants of those, who were sitting in the region of darkness and shadow of death, and is wondering that it slept so long. The work of the Lord is rapidly going on. Who would sit idle, when all nature seems as it were to be travailing in birth and waiting for the redemption of Zion? Who would not esteem it a privilege of no ordinary importance, to be permitted to lend his assistance in that cause which is dear to God, the cause of virtue, the cause of Christ.

And let us never be *weary* in well doing: let us never be discouraged at not so soon beholding the fruits of our efforts as we had expected—that Bible we bestowed, that prayer we offered, may, even in a future day, be made the instrument of saving a soul, nay, many souls from death; and of accumulating an additional weight of blessedness for ourselves in the heavenly world. "They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness, as the stars forever and ever." [*Recorder.*

THE CHINESE DECALOGUE.

I. Beware of lasciviousness.

Not having seen, you should not think of.
When seeing, there should be no irregularity.
Having seen, there should be no remembrance.
With respect to virgins and widows, be particularly guarded.

II. Beware of wicked thoughts.

Do not harbor a dangerous thought.
Do not put forth an irregular thought.
Do not remember resentment unallayed.
Do not look on gain and covet it.
Do not see ability and envy it.

III. Beware of the errors of the mouth.

Do not speak of women.
Do not meddle with clandestine affairs.
Do not publish people's defects.
Do not change what you have said.
Do not make loose songs.
Do not revile the sages.
Be most cautious with respect to superiors, relations, and the dead.

IV. Beware of sloth.

Do not go to sleep early and rise late.
Do not neglect your own field and plow your neighbour's.
Do not run too fast after gain.
Do not learn to do that from which there is no advantage.
Be most on your guard against having the body present but mind absent.

V. Beware of throwing away characters.

Do not with old books roll up parcels, nor paste the windows.
Do not with useless papers boil tea, or rub the table.
Do not blot good books.
Do not write at random against the doors or walls.
Do not destroy a rough copy.
Do not throw away writing on the road.

VI. Pay due respect to the relations subsisting amongst Men.

Kindness is the principal duty of a father.
Respect is the principal duty between a prince and his minister.
Brothers should mutually love.
A friend should speak the truth.
A husband and wife should mutually agree—They should be particularly careful to shew respect.

VII. Cleanse the ground of the heart.

Consider the doctrines of the ancients to regulate the heart.
Sit in a retired place and call home the heart.
Be sparing of wine or pleasure, and purify the heart.
Reject selfish desires and purify the heart.—It is particularly requisite to understand the utmost reasons of things to illuminate the heart.

VIII. Establish a good manner.

Be diligent in business, and attentive to your words
Let your intentions be exalted, but your manners humble. (*Literally*, 'Let your mind be high, but your body low.')

Be bold, yet careful. (*Literally*, 'Let your liver be great, and your heart little.')
Rescue men from present errors, and follow the ancients.
Reject the depraved, and revert to the upright.
Study the Sage's Nine Topics of Study.
1. When you look, study to see clearly.
2. When you listen, study to hear fully.
3. In your countenance, study to be placid.
4. In your appearance, study to be venerable.
5. In your words, study to be faithful.
6. In business, study to be respectful.
7. In cases of doubt, study to inquire
8. In anger, study to recollect the difficulties in which you may be involved.
9. In what you acquire, study to be just.

Venerate the Three Things which the Sages venerate.
1. Venerate Heaven's decrees.
2. Venerate magistrates.
3. Venerate the sayings of the Sages.

—Be careful not to regard every thing that is said.

IX. Be attentive to your intercourse with a friend.

Be not inattentive from first to last.
Let your inside and outside be the same.
Do not make a difference between the noble and ignoble.
Living or dying, be the same.
Let the meritorious and defective mutually advise.
Reject (the ancients) E and Hwuy, and serve *Chung-ne* (Confucious.)
Reject the dissipated and boisterous, and associate with the moderate and upright.
You should establish yourself as a friend whom 10,000 ages may imitate.

X. Widely diffuse Instruction and Renovation.

When you meet with superiors, discourse of right reason.
When you meet with equals, speak of the rewards of good actions.
Print a number of good books.
Speak much of good actions.
You should particularly oppose the erroneous, and venerate the true, in order to defend my doctrines.

[*Evan. Mag.*

UTILITY OF RELIGIOUS TRACTS.

The following Anecdotes are from the reports of the London Tract Society.

Stockholm, April 15, 1808.

My very dear Brother,

Last week the first Tract was printed, and between two and three thousand have already been dispersed and sent to different parts of the country. We thought it best to print the little Tract concerning James Covey first. It has made a very good impression on the minds of many already. I have just heard this morning that one of them has found its way to the Prince Royal; he was rather diverted with the first part of it; but when he came to Covey's conversion, he grew very serious, and at last burst into tears. Little did poor Covey think that his history would preach the gospel in king's houses!

Your's most respectfully,
J. P.

From a respectable Clergyman in the Isle of Man.

Kirk Lonan, Jan. 15, 1811.

REV. SIR,

I feel it a duty incumbent on me to inform you of an important change which a Tract, published by the religious Tract Society, has been instrumental in producing in one of my aged parishioners. The person in question has already numbered his three score years and ten, and is fast advancing to eternity. He has been through life a man of decent external deportment, "who trusted in himself that he was righteous," while he was an entire stranger to real religion, and utterly insensible of his need of a Savior. I some time ago presented him with a few Religious Tracts, made up into a small volume, and among the rest the Tract "to the aged." He appeared highly gratified, and promised to read them carefully. Having called on him

within these few days, I perceived an evident alteration in his manner and appearance. He was eagerly desirous of conversing on his spiritual concerns, and began by saying, "I confess, before God and man, that I am a vile and miserable sinner;" and then taking up the little book of Tracts which lay in the window, with tears streaming from his eyes, and with the strongest marks of penitence, he spoke nearly in these words; "This Tract 'to the aged,' has opened my eyes to see myself a lost and ruined man—oh! it has made me very wretched; but then it has comforted too; for it tells me that Jesus Christ has saved sinners, as vile and miserable as I am, and has brought back wandering souls from the very gates of hell."

On further conversation with him, and from the reports of some of his neighbors, I find that deep, and I trust an effectual and abiding change has been wrought in him. His views of himself, and of the world, are entirely changed. He has begun to search the Scriptures with great ardor, and to accompany the reading of them with earnest prayer. I perceived, on inspection, that the Tract to the aged had been so often thumbed and read, and probably wetted by the old man's tears, as to be scarcely legible.

There is reason to hope that the Divine blessing has, in many other instances, accompanied the visits of these little harbingers of salvation to the villages and cottages throughout the Isle of Man; but, should their introduction among us have been successful *only in this one instance*, I will be bold to say, that the Society may consider all their labor of love in dispersing of the Tracts as abundantly compensated. H. S.

INAUGURATION.

On Wednesday, April 17, the Hon. Isaac Parker, Chief Justice of Massachusetts, was inaugurated Professor of Law at Harvard University, Cambridge. The usual ceremonies were performed by the Rev. President Kirkland, and Dr. Ware.

The Professor, in an able, interesting, and highly appropriate address, explained the object of the Professorship, and gave a brief account of the early state and gradual advancement of jurisprudence. He shewed the importance of civil law to the existence of society, and enumerated some of the advantages which might be expected from a general knowledge of the principle of the science.

This professorship is founded upon a donation made for this specific purpose in 1773, by the Hon. Isaac Royal, of Medford; which fund has been gradually increasing, till it is now found adequate to the expense of a course of lectures annually to the undergraduates. The name of the founder is prefixed to the professorship till some more munificent benefactor shall appear.

Obituary.

Died at Eastham Rev. Ephraim Briggs, in the 48th year of his age, and 20th of his ministry.

In Sutton, Mass. Rev. Daniel Bacheller, aged 43.

In England, the Dowager Lady Hamilton, at the very advanced age of 90. Also, Lord Viscount Fitzwilliam. He has bequeathed the British Cambridge University 100,000*l.* in stock, ten thousand proof plate prints, and a collection of highly esteemed pictures.

Candidates for the ministry in Cambridge and its vicinity.

Mr. Ed. W. Andrews, Newburyport.
Mr. Francis Jackson, Cambridge.
Mr. David Reed, do.
Mr. Joseph Allen, do.
Mr. Jonathan P. Dabney, do.
Mr. Samuel Gilman, do.
Mr. Thomas Prentiss, Cambridge.
Mr. Hiram Weston, Duxbury.
Mr. Samuel Clarke, Cambridge.
Mr. Henry Ware, jun. do.
Mr. Rufus Hurlbut, do.

THE

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CHARACTER OF FENELON.

Fenelon, Archbishop of Cambray, was born August 6th, 1651. It is said that "his early years were distinguished by many traits both of courage and moderation which were surprising in a child." While young he obtained an education by which he was prepared for usefulness and for eminence.

At 25 years of age he was ordained a priest in the Catholic form; after which he spent three years in a state of retirement. He then came forward and delivered a course of familiar explanations of the scriptures which were highly esteemed. He possessed great fervour of mind in the cause of religion; and for a time he contemplated a voyage to Canada, that he might devote his life to the conversion of the savages; but on reflection he relinquished the object.

Fenelon lived in the age of Louis XIV. who revoked the edict of Nantz, and exposed the Hugonot dissenters to violence and persecution. This barbarous proceeding not only occasioned the death of multitudes, but the exile of a vast number of families. It is said that 200,000 families fled from France and sought an asylum in protestant countries. But violence and persecution were contrary to the principles and spirit of Fenelon. In a letter to a duke he observed—"That is not the true spirit of the gospel. The work of God is not effected in the heart by force."—An officer of the army consulted him to know what course he should adopt with such of his soldiers as were Hugonots. Fenelon answered—"Tormenting and teazing heretic soldiers into conversion will answer no end, it will not succeed, it will only produce hypocrites. The converts made by them will desert in crowds. If an officer or any other person can insinuate into their hearts, or excite in them a desire of instruction, it is well; but there should be no constraint, no indirect officiousness."

He advised prince Charles, son of James II. never to use compulsion in matters of religion." No human power, said he, can force the impenetrable intrenchments of the freedom of the mind. When kings interfere in matters of religion, they do not protect it, they enslave it. Give civil liberty to

all, not by approving all religions as indifferent, but by permitting in patience what God permits, and by endeavoring to bring persons to what is right by mildness and persuasion."

In 1687, Fenelon published a treatise on the Mission of the Clergy, and another on Female Education. The latter it is said "endeared him to every mother and every daughter in France." It was his opinion that the "education of a daughter should begin with her birth."—"Women, he said, were designed by their native elegance and gentleness to endear domestic life to man, to make virtue lovely to children, to spread round them order and grace, and give society its highest polish."

Fenelon was appointed preceptor to the duke of Burgundy, a grandson of the king and an heir of the crown. This was a most important and delicate task. It was attended with difficulty and danger on account of the haughty and tyrannical character of the king, and also on account of the character of the young duke. Prior to his being placed under the care of Fenelon he was a terrible youth of the most impetuous and ungoverned passions, "incapable of bearing the least opposition to his wishes even from time or climate, without putting himself into paroxysms of rage, that made one tremble for his existence. He was stubborn in the highest degree, and passionate in the pursuit of every kind of pleasure—high as the clouds in his own opinion, considering other men as atoms with which he had no resemblance —and regarding his brothers as intermediate beings between himself and the rest of the human race."

Such was the character of the young duke when committed to Fenelon. But "the prodigy was," says St. Simon, "that in a short space of time, religion and the grace of God made him a new man, and changed those terrible qualities into all the opposite virtues. From the abyss which I have described, there arose a prince, affable, gentle, moderate, patient, modest, humble, austere only to himself, attentive to his duties and sensible of their extent."

Various were the methods adopted by Fenelon to subdue the turbulent passions of his pupil and to bring him to his senses; and his success was wonderful. It was an object with Fenelon to prepare this prince for a blessing to his country, by teaching him first to *govern himself*, by instilling into his mind the principles of kindness and peace, and by exciting in him an abhorrence of tyranny and cruelty. But when the duke had to appearance become prepared for great usefulness, and when the eyes of the nation were fixed on him as one who was soon to assume the government and to reign with mildness and benignity, it pleased the great Arbiter of events to remove him from the world. This distressing event however did not take place till within about two years of the time when Fenelon himself finished his course. While the duke lived he entertained a great veneration for his preceptor, and regarded him with the most tender affection.

The success of Fenelon in educating the duke excited general admiration, and his conciliating manners procured the love and esteem of those who knew him. He was elevated to the dignity of arch-bishop; but he was not long permitted to enjoy it without severe trials. By favoring the opinions of Madam de Guyon, which obtained the name of *quietism*, this amiable man brought on himself the displeasure of Bossuet who had been an intimate friend, and who was a bishop of distinguished talents. An unhappy controversy commenced between the two prelates which greatly agitated the kingdom.

The doctrine of *disinterested love*, or that God is to be loved for "his own perfections without any view to future reward or punishment" appears to have been the radical point of controversy. In speaking of this dispute the celebrated Leibnitz observed, "that before the war of words began, the prelates should have agreed on a definition of the word *love*, and that such a definition would have prevented the dispute." The controversy was finally brought before the pope and his cardinals. The pontiff disapproved some propositions which had been advanced by Fenelon, and the arch-bishop acquiesced. But if report be correct, the pontiff made a singular remark respecting the controversy which could not be very pleasing to the opponents of Fenelon. "Fenelon, he said, was in fault for too great love to God; and his enemies were equally in fault for too little love to their neighbor."

As a specimen of Fenelon's style and manner in vindicating himself against the writings of Bossuet, we give the following passage:

"How painful is it to me to carry on against you this *combat of words!* And that, to defend myself against your terrible charges, it should be necessary for me to point out your misrepresentations of my doctrine. I am the writer so dear to you, whom you always carry in your heart, yet you endeavor to plunge me, as another Molinos, into the gulph of *quietism*. Every where you weep over my misfortunes, and while you weep you tear me into pieces! What can be thought of tears, to which recourse is only had when crimination is to be aggravated! You weep on my account, and you suppress what is essential in my writings. You join together sentences in them which are wide asunder. Your own exaggerated consequences—formally contradicted in my text—you hold out as my principles. What is most pure in my text becomes blasphemy in your representation of it. Believe me, we are too long a spectacle to the world, an object of derision to the ungodly, of compassion to the good. That other men should be men, is not surprising; but that the ministers of Jesus Christ, the angels of the church, should exhibit such scenes to the profane, the unbeliever, calls for tears of blood. How much more fortunate would have been our lot, if instead of thus consuming our time in interminable disputes, we had been employed in our dioceses in teaching the catechism, in instruct-

neighbor."

ing the villager to fear God, and bless his holy name."

This eloquent passage is perhaps applicable to the greater part of the disputes between ministers of religion. Bossuet is not the only writer who has managed his part of a controversy in the unchristian and disingenuous manner represented by Fenelon; and too often have controversies about religion and love to God been productive of *hatred* in men one towards another! Nor has it been uncommon for those writers who have endeavored to prove that dissenters from their creed were destitute of love to God, to give strong ground for suspicion that they themselves were destitute of love to their brethren. How often have self-sufficient ministers, under the pretext of love to God and great concern for the souls of brethren, much better than themselves, given vent to the most unjustifiable passions, and indulged in abusive misrepresentations! How often have the *arts*, the *intrigues*, and the *passions of war* been apparent in controversies between those who should have been "examples to believers" of every thing virtuous, peaceful, and praise-worthy.

Louis XIV. it is said, was never very friendly to Fenelon; and after the dispute commenced about quietism, the king treated this amiable prelate not only with coldness, but with severity.—and prohibited any correspondence between him and the duke of Burgundy. When Fenelon's Telemachus was published it was found to contain much which was calculated to excite the king's indignation. "The disrespectful mention which is made in every part of it, of ambition, of extensive conquest, of military fame, of magnificence, and of almost every thing else which Louis considered as the glory of his reign, could not but prejudice the monarch against the writer," or make the king ashamed of himself. Besides, Louis had reason to suppose that Fenelon had infused much of his own sentiments and spirit into the mind of the young prince, the duke of Burgundy; and the king was not of a disposition to approve a character so much the reverse of his own.

Fenelon was remarkable for his benignity and tenderness towards the people of his charge. It is said that "during the fifteen years that he governed his diocese, his administration was uniformly wise and meek. Between him and his flock there never was an appearance of discord. The peace of heaven was with him, and was communicated by him to all his flock."

By the displeasure and tyranny of the king, Fenelon was excluded from the court and much confined to his diocese; but he was delighted with a country life, and but little regretted his seclusion from the vices, the parade and the bustle of those who were associated with the monarch. In a letter to a friend he observed, "The country delights me. In the midst of it I find God's holy peace. O what excellent company is God! With him one is never alone."—"He often joined the peasants, sat down on the grass with them, talked to them and comforted them—went into their cottages, placed

himself at table with their families and partook of their meals." By such kindness and familiarity, he won their affections, and gained access to their minds. As they loved him as a father and friend, they were the better prepared to listen to his instructions, and to submit to his guidance.

The diocese of Cambray was often the theatre of war, and experienced the cruel ravages of retreating and of conquering armies. But an extraordinary respect was paid to Fenelon by the invaders of France. The English, the Germans and the Dutch, rivalled the inhabitants of Cambray in their veneration for the arch-bishop. All distinctions of religion and sect, all feelings of hatred and jealousy which divided the nations, seemed to disappear in the presence of Fenelon. Military escorts were offered him for his personal security, but these he declined, and traversed the countries desolated by war to visit his flock, trusting in the protection of God. In those visits his way was marked by alms and benefactions.—While he was among them the people seemed to enjoy peace in the midst of war.

In one of his pastoral visits he met with a poor man who had lost his cow, and who seemed inconsolable, because the cow was the support of his indigent family. Fenelon pitied him, and endeavored to comfort him, by giving him money to buy another cow. But the man appeared still distressed, "the tear continued to fall" on account of his loss. After parting with the poor man Fenelon happened to find the cow, and he drove her home in the dark. "This, said Cardinal de Maury, is perhaps the finest trait in Fenelon's life." He adds, "Woe to those who read it without being affected. The virtues of Fenelon give his history the air of romance; but his name will never die. To this moment the Fleminders bless his memory and call him THE GOOD ARCH-BISHOP."

The kindness and humanity of Fenelon to the sufferers in the war, endeared him to the whole nation. His charity embraced the rich and the poor, his friends and his enemies. "It is impossible," says his biographer, "to conceive how much he was the idol of the military, and how Versailles, in spite of her stern master, resounded with his name. His charity and polite attentions extended equally to the prisoners of war, as to his own countrymen.—Virtue herself became more beautiful from Fenelon's manner of being virtuous."

Fenelon died Jan. 7th, 1715, aged *sixty-five.* In his last sickness he displayed the most admirable fortitude and submission. On his dying bed he observed some ceremonies which a protestant would regard as superstitious; still there was a sweetness of temper, a composure of mind, a benevolence to his fellow creatures, and a confidence in God, which became the christian, and the friend of God and man.

This imperfect sketch of the character of an eminent papist has been written not with a view to recommend the peculiarities of the Roman Catholics, but to show that by the influence of education men may imbibe and retain great errors

of opinion, and yet display the most amiable disposition of heart; and to excite in our readers an esteem for things which are lovely, though they may be found connected with opinions and ceremonies and customs, which they cannot approve.

Many opinions were admitted by Fenelon, and many things done by him as a papist, which a protestant must regard as incorrect and improper. But it ought to be remembered that Fenelon had his education in the bosom of the catholic church, and was taught from his infancy to regard the decisions of popes and councils as infallible. Protestants may wonder that a man like Fenelon should fail of surmounting the prejudices of early education, and should continue to submit his faith to the dictates of uninspired guides. But perhaps such *submission* is more common even among protestants than is generally supposed; and there are errors which have been common to both papists and protestants, that have been as injurious to christianity, and as fatal to the lives and the souls of men, as any error which can justly be imputed to Fenelon. He was indeed a papist in his opinions, but he saw more clearly than protestants in general of his day, the error of *persecution* and the error of *war*, —which in truth are two of the greatest and most deleterious errors which ever afflicted or disgraced the christian world.

Before protestants any more censure such papists as Fenelon, let them correct their own errors, and equal him in christian benevolence towards their fellow men. The meekness, humility, forbearance and kindness of Fenelon, are not the less to be admired and imitated, because they happened to be associated with erroneous opinions, which were derived from unfortunate circumstances. "The Lord looketh on the heart," and in whomsoever he finds the "willing mind," the spirit of piety, benignity and obedience, he cannot fail to approve, and to pronounce, "Well done, good and faithful servant." But where this spirit is wanting, no substitute can be found;—neither self-complacency, nor fiery zeal, nor the applause of men, nor orthodox opinions, nor even the blood of Christ, can supply the place of a BENEVOLENT HEART, or secure the delinquent from condemnation.

ON INTEMPERANCE.

No. 4.

INTEMPERANCE, it may be next remarked, is an exceedingly prolific vice.

It is seldom unaccompanied by kindred crimes. Indeed the vices, as well as virtues, are social in their nature; but this is perhaps more productive, than any other.

Not that it is always found in the company of the same vices; for some are incompatible with others. But it is rarely practised without a long train of attendant evils.

It is also proper to qualify the condemnation of this sin by stating, that the miserable consequences, naturally resulting from it, are not found in all to the same degree. Some, who are in a measure guilty of it, have not proceeded to that excess of indulgence, which obliges them to realize its most aggravated evils. They are hence ready to flatter themselves with the hope of exemption from both its condemnation and its pollution. But let them seriously reflect, that every immoderate indulgence is, to a degree, sinful; and that, having passed the prescribed limits, they are in the utmost danger of confirmed intemperance with all its attendant and consequent horrours.

The intemperate are usually profane. As they have not sufficient regard to the Most High to govern their appetites, how can they be expected to maintain a reverence of his name, attributes, works, or word? If indeed they practise a degree of caution in their sober intervals, when under the influence of liquor their tongues are set free from all restraint. Hence what horrid blasphemies often proceed from those, who would scorn, if not shudder, to utter them in their hours of reflection?

The intemperate are often incontinent. Their habits commonly increase their inclination to this vice; and their associates are of a kind to favour and to encourage its commission.

The intemperate are frequently addicted to gaming. The idleness, which it occasions, and the companions, to which it introduces them, are powerful temptations to this practice. The evils, which hence follow, are too obvious to require enumeration.

The intemperate generally lose a regard to veracity. How indeed should we expect them to be cautious in speaking the truth, when they are often in a condition to be ignorant of what they say?

The intemperate are, it is believed, universally given to "filthiness and foolish talking." The most obvious effect of excess in drinking is to lose a sense of decency, and to produce volubility. Indecent language and conduct are then the natural consequences. It is curious to remark, in this respect, how drunkenness levels all distinctions, and leads the greatest geniuses to find gratification in the vilest speeches and the lowest pursuits of the vulgar.

The intemperate are too often malicious slanderers. Over their cups they rashly arraign before their tribunal the characters of their most respectable fellow-citizens. Considering themselves the only impartial patriots, they are ready to denounce all, who are not of their party, however virtuous and exemplary, as traitors to their country. Persons of the purest zeal in religion they stigmatize, as guilty of practices, which rank them among the unprincipled. But their language, interlarded with horrid oaths and imprecations, in conjunction with their conduct, gives every reason to suspect, that they are as deficient in true patriotism, as they are incorrect in moral principles.

The intemperate appear, on a cursory view, to possess the high-

est enjoyment; and by these means they deceive the unwary, and allure them into their guilty excesses. But follow them to their retirement, and lo! what gloom and depression await them! Accompany them to their houses; and you will find them morose, fretful, and unhappy. Behold, how eagerly they watch for the morning to commence their guilty career! How evidently do they consider their homes unwelcome, their families uninteresting, their business irksome, and all enjoyments insipid, which separate them from their beloved companions, and their customary indulgences?

After these remarks upon the evils of intemperance, who can doubt its utter enmity to religion?

Were you indeed to take the drunkard at his word, you might sometimes be led to suppose him a model of piety. For he will speak upon the subject with tears of emotion. He will enumerate to you the delights, it affords him. He will often lay claim to peculiar soundness of faith, and will reprobate those, who come not up to his standard, however correct in their lives, as erring from the faith. But all sober christians, of whatever denomination, must agree to pronounce such defenders of the faith, as deficient in some of the essentials of religion.

The intemperate are commonly inattentive to the sabbath and religious ordinances. When occasionally in houses of worship, they are prone to apply unwelcome truths to others, without perceiving the necessity of self application. Or else they resent the fidelity of the preacher, and deprive themselves of the benefit of his instructions by indulging anger at his supposed personalities.

A tremendous evil attending intemperance is, that reformation from it is more hopeless, than from any other vice.

Let us look around us, and estimate the very small number, who have been restored from this inveterate habit within the circle of our acquaintance. There are indeed a few precious examples of recovery from this vice, to encourage imitation. There are but a few, to discourage presumption. How many, may we all remember, who have formed solemn resolutions of amendment; but have relapsed? Perhaps none have become confirmed in this vice, who have not, at different stages of committing it, resolved to renounce it. But alas! the power of habit, the strength of temptation, and the feebleness of their efforts have frustrated their good purposes!

It should be seriously considered, that intemperance, like every other habit, will increase by indulgence. The oftener therefore it is repeated, the more probably will it be confirmed; and the longer it is continued, the fainter will be the desire, the feebler the resolution, and the more difficult the task, of renouncing it.

But when we come to consider, in addition to the present disadvantages of this vice, the future direful consequences denounced against its commission, the black catalogue of evils is complete. To this end let us observe the crimes, with which it is classed, and the condemnation, with which it is threatened, in the word of God,

"Be not deceived. Neither fornicators, nor idolators, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor *drunkards*, nor revilers, nor extortioners, shall inherit the kingdom of God."

Substance of Mr. Wilberforce's Speeches, on the religious and moral improvement of the natives of India.

[Concluded.]

A GENTLEMAN of the highest integrity, (Mr. Cary,) and better qualified than almost any one else, to form a correct judgment in this instance, has calculated that, taking in all the various modes and forms of destruction, connected with the worship at the temple of Juggernaut in Asia, the lives of *one hundred thousand human beings* are annually expended, in the service of that single idol. And yet the *civil servants* of the company were not afraid of seizing the car, and the idol of Juggernaut himself, for the payment of a deficient tribute.

The Marquis Wellesley was informed, that a practice prevailed, of sacrificing, at the change of every moon, many victims, chiefly children, to the river Ganges. He wished to put an end to this horrid practice; and having conferred with some learned natives, and ascertained that this practice was prescribed by no ordinance of religion, a law was issued, declaring the practice to be henceforth murder, and punishable with death. The law was obeyed without a murmur.

But a second conquest over the native superstitions and cruelties of India, and in which the obstacles were of a far more formidable character, was achieved by Mr. Duncan, afterwards Governour of Bombay. While resident at Benares, he learned that a custom existed among a tribe of natives in the neighbourhood, of murdering their female infants. He prevailed upon this tribe to enter into a positive engagement, to abstain in future from such detestable acts; and that any of their number who should be guilty of them, should be expelled from their tribe. Thus the practice was abolished in Juanpore. But being informed that it prevailed in the neighbourhood of Guzerat, and was very general among the tribes of Jarejah and Cutch; that it was so powerfully established, as to have overcome the strongest of human instincts,—a mother's love of her infant; he was animated by the benevolent desire, of extending in that quarter also, the triumphs of humanity. This design was at length accomplished, by the resident, Colonel Walker. And about two years afterwards, being in that neighbourhood, he caused to be brought to his tent, some of the infants which had been preserved. True to the feelings which are formed in other countries to prevail so forcibly, the emotions of nature here exhibited,

were extremely moving. The mothers placed their infants in the hands of Col. Walker, calling on him and their gods to protect, what he alone had taught them to preserve. These infants they emphatically called 'his children'; and the distinction will probably continue to exist for some years in Guzerat.

In giving this compressed view of the speeches of Mr. Wilberforce, it has been our object to lay before our readers, a series of most interesting facts, upon the state of religion in India. We think that they demonstrate, that there is much to hope from efforts, to extend christianity to the Indians. They must make every considerate christian feel, how much he owes to Christ and to the gospel.

Illustrations of passages in the New Testament, which refer to sentiments, &c. among the Jews, in the time of our Saviour.

51.

Matth. v. 21, 2. Ye have heard that it hath been said *by them of old time, thou shalt not kill;* and whosoever shall kill, shall be *in danger of the judgment.* But I say unto you, that whosoever is *angry with his brother without a cause,* shall be in danger of *the judgment;* and whosoever shall say to *his brother, Raca,* shall be in danger of *the council;* but whosoever shall say, *thou fool,* shall be in danger of *hell fire.*

The words, *by them of old time,* should have been rendered, *to the ancients;* and it is to be observed, that our Lord does not say, *it hath been said to the ancients,* but, *ye have heard* that it hath been said. The Pharisees taught, that an *oral,* as well as a *written* law, had been given to their fathers; and this oral law, which was so called, because it was said to be given *verbally,* contained what were called their *traditions.* Hence the phraseology, *ye have heard that it hath been said.*

Thou *shalt not kill,* is the sixth commandment of the Decalogue. *Whosoever shall kill, shall be in danger of the judgment,* was traditionary law. Publick sentiment on this subject may best be learned, from decisions upon cases, in which the law was applied. 1. It is said in the Jerusalem Talmud, 'whosoever shall strike his neighbour with a stone, or a sword; or shall throw him into the water, or the fire, from whence he *may* escape,—but in consequence of which, he dies,—the act is *homicide,* and he who commits it shall be acquitted.' 2. Says the Babylonian Talmud, 'whosoever shall kill his neighbour *with his own hand,* by striking him with a sword, or a stone; or shall strangle him; or shall burn him, so that he die; whosoever shall *himself* kill another, he shall suffer death by the voice of *the council,* or the Sanhedrim. But he who shall hire another to kill his neighbour; or shall employ his own servants to kill him; or shall violently cast him in to a lion, or to any other beast which shall kill him; —each of these is *a shedder of blood,* and the iniquity of *homicide*

is in him. He is deserving death *from the hand of God*, but he shall not be condemned to death *by the Sanhedrim.*'

The Jewish schools distinguished likewise between *a brother*, and *a neighbour*. A *brother*, signified an Israelite in kindred and blood. A *neighbour*, was an Israelite in religion and worship,—a proselyte. *The sons of the covenant, these are Israel.* And when the scripture says, *if thy ox shall gore the ox of* THY NEIGHBOUR, the precept excludes all Gentiles, in the expression, thy *neighbour*. Maimonides says, 'an Israelite killing a *stranger* dwelling in the land, was not punished with death, because it is said, *whosoever shall rise upon* HIS NEIGHBOUR, *and kill him.*' A Gentile, and a stranger in the land, who had not been adopted as a *proselyte*, had neither the title, nor the privileges of *a neighbour*. In these distinctions, and decisions upon their law, we learn how *the scribes* were accustomed to interpret the sixth commandment; and how the people had been instructed upon their relations, and their social duties. "But *I say unto you*," said Jesus, "that whosoever is *angry with his brother, without a cause*, shall be in danger of *the judgment;* and whosoever shall say to his brother, *Raca*, shall be in danger of *the council;* but whosoever shall say, *thou fool*, shall be in danger of *hell fire.*"

By recurring to the distinction which we have noticed, and which was made by the Jews, between *the judgment of God*, and of *the council*, or the sanhedrim, it will be perceived, that when our Lord says, "whosoever is angry with his brother without a cause, shall be in danger of *the judgment*," he referred to the *judgment of God*. He is teaching them the spirit of their laws. Not the murderer only is guilty in the sight of God; but he who, without cause, or unjustly, is *angry with his brother*. It was enough for the scribes, to strip the tree of evil of some of its worst *fruits*. Jesus laid the ax to *the root of the tree*. In the eye of the gospel, *he that hateth his brother is a murderer;* and ye know that no murderer hath eternal life abiding in him." (1 John, iii. 15.)

"Whosoever shall say to his brother, *Raca*, shall be in danger of *the council.*"

Raca was a term of contempt, and reviling. It was, probably, one of the most contemptuous terms then in use; and our Saviour says, that he who reviles his brother by calling him *Raca*, should be obnoxious to the censure of *the council*. Examples are cited from the Talmuds, of the application of this term. "Said a heathen to an Israelite, I have prepared proper food for you. Of what sort is it? said the Israelite. Pork, said the heathen. *Raca*, replied the Jew; I would not eat with you." "The daughter of a king was married to a mean and sordid husband, and he commanded her to consider herself as his servant, and to take care of his service. *Raca*, said she; I am the daughter of a king." And, "a disciple of one of the rabbies, having treated with contempt the doctrines of his master, but at last returning to a more sober life, said to his master, teach me, for

thou art worthy of being a teacher; and I know, and have experienced the truth of thy doctrines. *Raca*, said the rabbi; thou wouldst not believe, unless thou shouldst see."—Had the beginnings of evil been deemed thus censurable, the more gross vices, and enormous crimes, would not have been, as they were, excused, or even justified.

"But whosoever shall say, *thou fool*, shall be in danger of,—obnoxious to,—*hell fire*."

The term *fool* here, does not designate one merely void of understanding. It implies, *abandoned to vice,—reprobate*. It refers to the spiritual state of him to whom it is applied. It is, in the worst sense, a condemnatory appellation. The term *Raca*, expresses reproach, contempt, and disgust; but *Thou fool*, an anticipation of the final judgment of God against him, to whom it is addressed

The word which is here translated hell fire, is derived from *Gi Hinnom*, the hebrew words which denote *the valley of Hinnom*, near Jerusalem, where the idolatrous Jews had burnt their sons and their daughters in the fire. This place Josiah defiled. The filth and carcases cast into it, were first a prey to worms, and then to fire. It was the general receptacle of polluting substances from the city, and a continual fire was kept in it to consume them. This valley, in the time of our Saviour, was called Geenna; but it is not called by this name, in the canonical scriptures of the Old Testament. Tophet,* a place in the valley, is however repeatedly mentioned. Our Saviour expressed the state of the blessed, by sensible images; such as *paradise*, and *Abraham's bosom*; and in like manner, the place of future punishment, by *Geenna*. These emblematical images, expressing heaven and hell, were in use among the Jews, before the time of our Saviour; and he used them, in compliance with their notions. The Chaldee paraphrast on Isaiah xxx. 33, renders everlasting, or continual burnings, by "the Geenna of everlasting fire." I believe that the only places in which the word occurs in the New Testament are, Matth. v. 22, 29, 30. ch. x. 28. ch. xviii. 9. ch. xxiii. 15, 33. Mark ix. 43—45—47. Luke xii. 5. James iii. 6.

THE COMPLAINT OF DEGENERACY EXAMINED.

No. VI.

The reign of Henry VIII. commenced 1509 and ended 1547. He was an arbitrary, vindictive and bloody character. His opinions were a motley compound of popery and protestantism, and of

* The place, it is supposed, derived its name from the noise of drums; (*Toph* signifying a drum,) a noise made to drown the cries of the infants, which were sacrificed to Moloch. [Lightfoot on the text. Campbell's Diss. 6. p. 2. Joseph Mede, p. 31. Lowth's Isaiah, p.p. 307 and 405. Boston Ed. Lardner, v. 1. p. 37. Newcome on our Lord. p. 14.]

opinions opposed to both. He wrote against Luther, rejected the supremacy of the Roman pontiff, and assumed to himself the supremacy of the church in England and Ireland.

The clergy were much divided in opinion. And the king taking a kind of middle ground, each party was induced to court his favor, and each felt the weight of his tyrannical and overbearing disposition. As he agreed with neither, some of both parties were executed for their religious opinions; and he became a terror both to the clergy and the parliament. Still as he ventured to set up his own claims in opposition to the infallibility and supremacy of the pope, the course he pursued excited inquiry and discussion, and finally operated in favor of the reformation.

A convocation was called to decide on articles of faith. "They determined the standard of faith to consist in the scriptures and the *three creeds*, the Apostolic, the Nicene, and the Athanasian." This was considered as a victory on the part of the reformers, as many things were omitted of the popish creed.

But after this, "a bill of six articles"—which the protestants termed "the bloody bill"—passed both houses of parliament. "In this bill the doctrine of the real presence," or transubstantiation, "was established, the communion in one kind, the perpetual obligation of vows of chastity, the utility of private masses, the celibacy of the clergy and auricular confession.—The denial of the first article subjected the person to death by fire, and to the same forfeitures as in cases of treason; and admitted not the privilege of abjuration—an unheard-of severity,—and unknown to the inquisition itself. The denial of any of the other five articles, even though recanted, was punishable by the forfeiture of goods and chattels, and imprisonment during the king's pleasure. An obstinate adherence to error, or a relapse, was adjudged to be felony and punishable with death. The marriage of the priests was subjected to the same punishment. Their commerce with women was, on the first offence, forfeiture and imprisonment—on the second, death. The abstaining from confession, and from receiving the eucharist at the accustomed time, subjected the person to fine and to imprisonment during the king's pleasure; and if the criminal persevered after conviction, he was punishable by death and forfeiture, as in cases of felony."

Such a law, if fully executed in our country, would probably sweep off nineteen twentieths of all the adult inhabitants. Yet such a law existed among our ancestors within less than three hundred years, and received the approbation of the majority in both houses of parliament.

After passing this "*bloody bill*" the king "appointed a commission consisting of the two archbishops and several bishops of both provinces, together with a considerable number of doctors of divinity; and by virtue of his ecclesiastical supremacy he had given them in charge to *choose a religion for his people.* Before the commissioners

had made any progress in this arduous undertaking, the parliament in 1541, passed a law, by which they ratified *all the tenets which these divines should thereafter establish by the king's consent!*"—Such preposterous conduct requires no comment.

A. D. 1544 "An act passed declaring that the king's usual style should be—"King of England, France and Ireland, defender of the faith, and on earth the supreme head of the church of England and Ireland!"

"The prisoners in the kingdom, for debts and crimes are asserted in an act of parliament to be above 60,000 persons. Harrison asserts that 72,000 criminals were executed during this reign for theft and robbery, which would amount nearly to 2,000 a year. He adds, that in the latter end of Elizabeth's reign, there were not punished capitally 400 a year. It appears that in all England there are not at present 50 executed for those crimes. If these facts be just, says Hume, there has been a great improvement in morals since the reign of Henry VIII."

It would be easy to collect a much greater number of facts from the history of this reign, as proof that the people of England at that period were very far from being in general, either an enlightened or a very virtuous people. A spirit of inquiry was however in some measure excited; the eyes of many were partially opened, so that they saw "men as trees walking." But the sanguinary laws, and the multitude of executions, are undeniable proofs of awful depravity and delusion.

"The art of reading made a very slow progress. To encourage that art in England, the capital punishments for murder was remitted if the criminal could read, which in law language is called *benefit of clergy*. One would imagine that the art must have made a rapid progress when so greatly favored; but there is a signal proof of the contrary; for so small an edition of the *Bible* as *six hundred copies*, translated into English in the reign of Henry VIII. was not wholly sold off in *three years*." *Sketches of the History of Man, vol. I. p.* 182.

Compare these facts with what was done by the British and Foreign Bible Society in 1813—14 and 15, and what must be said of the *complaint of degeneracy!*

Henry VIII. died 1547, having assigned the crown to his son Edward VI. who was then in his tenth year. The duke of Somerset was appointed protector during the king's minority. He favored the protestant cause. Many of the doctrines and rites of popery were suppressed; but the most exceptionable parts of popery, the principle and spirit of intolerance and persecution were retained. "Though the protestant divines ventured to renounce opinions deemed certain during many ages, they regarded in their turn the new system as so certain that they would suffer no contradiction with regard to it; and they were ready to burn in the same flames from which they themselves had so narrowly escaped, every one who had the assurance to differ from them. A commission by act of council was granted to the primate

and some others, to examine and search after all anabaptists, heretics, or contemners of the book of common prayer."

In consequence of this bloody commission Joan of Kent and Van Paris were burnt alive. Cranmer, who was probably one of the best men in the kingdom, was the primate who was at the head of these black proceedings; but it was not long before he in his turn shared a similar fate under the reign of Mary. The delusive opinion that it is right to put men to death for heresy, was in that age common to both papists and protestants; and as each regarded the other as heretical, which ever party was in power the other was sure to be persecuted.

During the minority and life of Edward VI. considerable blood was shed both on account of politics and religion, by public exècutions, as well as by insurrection. The protector himself was finally degraded and beheaded by the violence of his rivals. But the curse of heaven seemed to follow the principal agents in these sanguinary measures, whether of the nobility or the clergy:—And the denunciation, "Whoso sheddeth man's blood by man shall his blood be shed," was remarkably verified in a multitude of instances.

The law of the "six articles," passed in the reign of Henry VIII. was abolished in the time of Edward VI.

In 1553 Edward VI. died, and Mary ascended the throne. She wss a papist, and as such she retaliated with seven-fold vengeance the wrongs done to her party in the preceding reign. The protestant clergy were made to feel the evil of that intolerant spirit, which they had indulged while the power was in their hands. The law of the "six articles" was revived, and much was done to reestablish popery in Great Britain. "It is computed that in that time 277 persons were brought to the stake, besides those who were punished by imprisonment, fines and confiscations. Among those who suffered by fire were 5 bishops, 21 clergymen, 8 lay gentlemen, 84 tradesmen, 100 husbandmen, servants and laborers, and 4 children."

The reign of Mary was short and terrible. She was raised up as a scourge to chastise a bloody and wicked people, and to try the faith and patience of the real friends of God. Having answered these purposes, God in mercy removed her from the world. She reigned five years and four months, and died Nov. 17th, 1558.

Queen Elizabeth succeeded Mary. She favored the protestant cause in opposition to that of the papists; but like her father, Henry VIII. she assumed the supremacy of the church of England, and in many respects, acted the part of a pontiff. Mr. Hume regarded her as one of the most accomplished sovereigns that ever reigned in England. She had unquestionably remarkable talents for government, and as she favored the protestant cause, she has been made the subject of extravagant eulogies and panegyrics. Many things in her administration were commendable. There were also some things deserving of the severest censure. She possessed

the spirit and adopted the principle of persecution, but in a less degree than her bloody predecessor.

Elizabeth "pretended that in quality of supreme head or governor of the church she was fully empowered, by her prerogative alone, to decide all questions which might arise with regard to *doctrine, discipline* or *worship;* and she never would allow her parliament so much as to take these points into consideration."

This queen had the address to obtain a remarkable ascendancy over the minds of the parliament, and to keep them in a state of subjection to her own will. As a specimen of the submissive character of the parliament in 1601, an instance may be mentioned. On the queen's giving information to the speaker that she would cancel a patent which was very grievous to the people, and which was then under discussion in the House of Commons, he with the other members were admitted to the presence of the queen. "They all flung themselves on their knees, and remained in this posture a considerable time, till she thought proper to express her desire that they should rise." The speaker then expressed the gratitude of the House of Commons, and acknowledged that "her *preventing grace* and *all-deserving goodness* watched over them for good"—that she was "more ready to give than they could desire, much less deserve." He added in conclusion—Neither do we present our thanks in words or any outward sign, which can be no sufficient retribution for so great goodness; but in all duty and thankfulness, prostrate at your feet, and present our most loyal and thankful hearts, even *the last drop of blood in our hearts*, and the *last spirit of breath in our nostrils*, to be poured out, to be breathed up for your safety."—What would be thought of the British parliament at this day, if they should thus *deify a woman!*

It will however be admitted that the state of society in England was considerably improved during the long reign of Elizabeth; and there was doubtless a considerable number of men of that age who were eminent for talents, virtue and piety. But it may be presumed that this was not the age in which those ancestors lived, in comparison with whom the present race may be called *degenerate*.

Queen Elizabeth died in 1603, in the 70th year of her age and 45th of her reign. We have therefore but two centuries more to examine prior to the present. In the two remaining centuries, we may hope to find more to commend, if not less to censure, than in those which have already been examined.

THE DEVOUT MAN, CONTRASTED WITH THOSE WHO LIVE WITHOUT GOD IN THE WORLD.

THERE is one Almighty Being at the head of the universe, who is incomparably the most important object which can employ our thoughts or interest our affections. In comparison with him

other beings, whether visible or invisible, near or remote, angels or men, are mean and inconsiderable. Wherever we are, whatever we do, with whatsoever we are connected, our connection with God must ever remain most intimate, eternal and indissoluble. In him we live, and move, and think, —and not an act, or thought, or change, or motion exists, within, around, past, present or future, in which he is not present to support, observe, control and judge. To live then in the world as though he were not its head—to neglect him, to leave him out of our habitual thoughts, or to think of him only with indifference, is not, cannot be the part of wisdom, prudence, gratitude, morality or rationality.

But notwithstanding the infinitely important relation in which we stand to this Almighty Being, how numerous are those men who live without God in the world!—men whose actions have no reference to his existence—whose thonghts never voluntarily direct themselves to him as their observer and their Judge. It cannot be denied that the number of those who have any express regard to God in their conduct, though they may not deny him in their belief, is not very large.

The practical atheists are far more numerous than the speculative. By practical atheists I mean those men who are wholly engrossed in providing for their present comfort, wealth, fame, power or sensual satisfactions. They live precisely as they might do with a belief that God and christianity, and a future state were mere nonentities, or as if they had only to provide like a superior order of brutes, for a comfortable existence on earth.

The idea of God may indeed at sometimes enter into their minds. They hear of him as they would of some invisible energy of nature, and have little more practical relation to him than they have to the principle of gravitation. He is not associated with their private thoughts, nor do they regard him as a being whom it is important to please in all their actions. They are creatures only of the habits which they have happened to form by circumstances, into which they have happened to be thrown; and by these they are unconsciously impelled, without admitting the idea of a supreme controller to disturb their worldly progress. In short, the practical atheist is the man who hears of God with indifference; who thinks all fear of him a chimera to frighten weak minds,—all love of him an enthusiastic passion—all religious habits, conversation, ordinances, or meditations, uncongenial with his pursuits. If he appears to live and die an honest man, it is not because he wishes to approve himself to God, but because it is the best policy in business, or most reputable in society.

Between this character and that of a thoroughly devout man, are almost as many shades of difference as there is between the darkness of midnight and the brightness of noonday. Some men can never entirely forget the impressions of youth, the instructions of their catechisms, their infant prayers and their childish notions.

The idea of God returns to them upon extraordinary occasions to excite some feelings of awe or religious restraint, some have *intervals* of consideration, when they perform a few actions with express reference to God's knowledge and observation. Others reserve all their consideration of God for those seasons when they go up with others to the temple to pay a customary homage; and think the ideas which they cannot then avoid admitting, quite sufficient for the purpose of life. They go away perhaps with resolutions of amendment, which pleasure or business soon drives from their minds; and they wait till the first day of the next week comes round to throw the idea of God again into their minds.

Many are awakened to think of God by some unusual calamity. For a while they stand aghast. But the tremendous voice of admonition soon perhaps dies away, and the din of the world drowns their serious meditations. Others admit the idea of God so far as to keep up certain formalities which they think agreeable to him. In the hearts of some persons more piety exists, than appears to men in external acts. In others the outward appearances of religion are more promising than the state of their hearts really confirms.

The character of the man of habitual devotion is far superior to any of the varieties which have been described. He is accustomed to see God in every thing. Not an object arrests his attention, or interests his hopes or his fears, but he descries the agency of God. All the beauty, grandeur, wisdom, complex uses, structure and operations of the material world, give him hints of omnipotence. The calm and soothing serenity of the sky impresses him with the mild character of the Deity. The happiness of the inferior creation invites him to rejoice in the Dispenser of so much life and alacrity. The tremendous changes of the elements, thunder, whirlwinds, earthquakes, eruptions, seem the mightier movements of irresistible power. The various adaptation of means to ends, the complex structure of animal bodies, their growth, progress, tendencies, and distinctions, fill him with unaffected admiration of the Supreme Intelligence.

But the peculiar characteristic of a man of piety is, that he looks upon God in the character of a parent. Events as they occur are considered by him as arising under the direction of parental wisdom. In his own life he acknowledges the moderating hand of an omnipotent, heavenly father. He is convinced that nothing of evil befalls him but under the direction of one who is able to make all things work together for good to them that love him. He feels that he is a creature in the hands of a being, who has destined him to live forever, and that nothing in creation can snatch him out of the hands of this gracious God. He never feels so happy, as when he has the most intimate communication with his heavenly Friend; and the sense of his dependence, so far from being irksome, is in truth one of the most soothing sentiments which he can entertain. The consciousness of having aim-

ed to please his greatest and best Friend, is a recompense for any thing which he may have unmeritedly suffered from erring mortals. No important event occurs to him without leading his thoughts to God. Sickness, pain, reverses, disappointments, bereavements and joys are all associated in his mind with God as the disposer of all things.

He looks upon his children as God's children, his family as a part of God's family. He makes no friends, allows himself in no pleasures, engages in no pursuits, incumbers himself with no cares without considering whether God looks down with complacency. He is never alone, never destitute, never insensible of his dependence. The idea of God accompanies him in his pleasures, in his business, as well as in his devotional exercises. Acts of devotion are congenial to the state of his feelings, for God is in all his thoughts.

This state of mind is the parent of christian intrepidity and habitual cheerfulness. Such a man is as far superior to the common description of busy or ambitious men, as the finest mind in a civilized society is to a rude and sensual savage. To associate all our feelings, objects, thoughts and conduct with the idea of God as a kind parent—to coalesce, as it were, with him as the great Governor of the world, is the highest perfection of the human character. B.

NOTICE OF A PAMPHLET "ON THE TERMS OF COMMUNION"—BY REV. ROBERT HALL.

While we deplore the delusion which arms christians of different nations with weapons of death, and which places different sects in a hostile attitude in relation to each other; we cannot but rejoice in every occurrence which seems to indicate, that the reign of darkness is drawing to a close.

The author of the pamphlet "on the Terms of Communion," is one of the most celebrated ministers of the baptist denomination in England. The object of the pamphlet is, to persuade his brethren to renounce the principle and practice of what, in this country, has been termed *close communion* —in England "*strict communion.*"

Mr. Hall aims to establish this principle—"That no man, or set of men, are entitled to prescribe as an indispensible condition of communion what the New Testament has not enjoined as a condition of salvation." Pref. p. 4.

This principle we believe to be both scriptural and reasonable. But in view of it we may candidly ask—Which of the many doctrines or opinions that have been the subject of controversy, or which have divided christians into different sects, does the New Testament make "a *condition of salvation?*" After all the "bitterness, and wrath, and clamor, and evil speaking" of one sect against

another, where is the man who can find that a *belief* in the *peculiar opinions* of his own sect is any where in the New Testament stated either as a *term of communion* or a "*condition of salvation?*" It is seriously doubted whether such a man can be found in any sect in New England.

We shall now give our readers some specimens of Mr. Hall's reasoning, which are applicable to *every case* in which Christians of one sect are disposed to treat others as heretics on account of a dissent from opinions, which are not stated in the New Testament at all or, if found there, are not "enjoined as conditions of salvation."

"To see christian societies regarding each other with the jealousies of rival empires, each aiming to raise itself on the ruin of all others, making extravagant boasts of superior purity, generally in exact proportion to their departures from it, and scarcely deigning to acknowledge the possibility of obtaining salvation out of their pale, is the odious and disgusting spectacle which modern Christianity presents. The bond of charity, which unites the genuine followers of Christ in distinction from the world, is dissolved, and the very terms by which it was wont to be denoted, exclusively employed to express a predilection for a sect. The evils which result from this state of division are incalculable: it supplies infidels with their most plausible topics of invective; it hardens the consciences of the irreligious, weakens the hands of the good, impedes the efficacy of prayer, and is probably the principal obstruction to that ample effusion of the spirit which is essential to the renovation of the world."

"That we are commanded, in terms the most absolute, to cultivate a sincere and warm attachment to the members of Christ's body, and that no branch of christian duty is inculcated more frequently, or with more force, will be admitted without controversy. Our Lord instructs us to consider it as the principal mark or feature by which his followers are to be distinguished in every age. "By this shall all men know that ye are my disciples, if ye love one another. As I have loved you, ye ought also to love one another;" whence it is evident, that the pattern we are to follow, is, the love which Christ bore to his Church, which is undoubtedly extended indiscriminately to every member."

"If it be once admitted, that a body of men, associating for christian worship, have a right to enact as terms of communion, something more than is included in the terms of salvation, the question suggested by St. Paul—"Is Christ divided?" is utterly futile: what he considered as a solecism is reduced to practice, and established by law. How is it possible to attain or preserve unanimity in the absence of an intelligible standard? and when we feel ourselves at liberty to depart from a divine precedent, and to affect a greater nicety and scrupulosity, in the separation of the precious and the vile, than the Searcher of Hearts; when we follow the guidance of private partialities and predilections, without pretending to regulate our conduct by the pattern of our great Master; who is at a loss to perceive the absolute impossibility of preserving the unity of the spirit in the bond of peace? Of what is essential to salvation, it is not difficult to judge: the quiet of the conscience requires, that the information on this subject should be clear and precise: whatever is beyond, is involved in comparative obscurity, and subject to doubtful disputation."

"Whatever retards a spirit of inquiry, is favorable to error; whatever promotes it, to truth. But nothing, it will be acknowledged, has a greater tendency to obstruct the exercise of free inquiry, than the spirit and feeling of a party. Let a doctrine, however erroneous, become a party distinction, and it is at once intrenched in interests and attachments, which make it extremely difficult for the most powerful artillery of reason to dislodge it. It becomes a point of honor in the leaders of such parties, which is from thence communicated to their followers, to defend and support their respective peculiarities to the last; and as a natural consequence, to shut their ears against all the pleas and remonstrances by which they are assailed."

"Religious parties imply a tacit compact, not merely to sustain the fundamental truths of revelation, (which was

the original design of the constitution of a church) but also to uphold the incidental peculiarities by which they are distinguished. They are so many ramparts or fortifications, erected in order to give security and support to certain systems of doctrine and discipline, beyond what they derive from their native force and evidence.

"The difficulty of reforming the corruptions of Christianity is great, in a state of things, where the fear of being eclipsed, and the anxiety in each denomination to extend itself as much as possible, engage, in spite of the personal piety of its members, all the solicitude and ardor which are not immediately devoted to the most essential truths; where correct conceptions, on subordinate subjects, are scarcely aimed at, but the particular views which the party has adopted, are either objects of indolent acquiescence, or zealous attachment. In such a state, opinions are no otherwise regarded, than as they affect the interest of a party; whatever conduces to augment its members, or its credit, must be supported at all events; whatever is of a contrary tendency, discountenanced and suppressed. How often do we find much zeal expended in the defence of sentiments, recommended neither by their evidence nor their importance, which, could their incorporation with an established creed be forgotten, would be quietly consigned to oblivion. Thus the waters of life, instead of that unobstructed circulation which would diffuse health, fertility and beauty, are diverted from their channels, and drawn into pools and reservoirs, where, from their stagnant state, they acquire feculence and pollution."

"Nothing is more common, than for zeal to overshoot its mark. If a determined enemy of the Baptists had been consulted on the most effectual method of rendering their principles unpopular, there is little doubt but that he would have recommended the very measures we have pursued: the first and most obvious effect of which has been to generate an inconceivable mass of prejudice in other denominations. To proclaim to the world our determination, to treat as "heathen-men and publicans," all who are not immediately prepared to concur with our views of baptism, what is it less, than the language of hostility and defiance; admirably adapted to discredit the party which exhibits, and the principles which have occasioned such a conduct. By thus investing these principles with an importance which does not belong to them, by making them co-extensive with the existence of a church, they have indisposed men to listen to the evidence by which they are supported; and attempting to establish by authority, the unanimity, which should be the fruit of conviction, have deprived themselves of the most effectual means of producing it. To say, that such a mode of proceeding is not adapted to convince, that refusing Pædobaptists the right of communion has no tendency to produce a change of views, is to employ most inadequate language; it has a powerful tendency to the contrary; it can scarcely fail to produce impressions most unfavorable to the system with which it is connected, impressions which the gentlest minds find it difficult to distinguish from the effects of insult and degradation."

"It is not by keeping at a distance from mankind, that we must expect to acquire an ascendancy over them, but by approaching, by conciliating them, and securing a passage to their understanding through the medium of their hearts. Truth will glide into the mind through the channel of the affections, which, were it to approach in the naked majesty of evidence, would meet with a certain repulse.

"Betraying a total ignorance or forgetfulness of these indubitable facts, what is the conduct of our opponents? They assume a menacing aspect, proclaim themselves the only true church, and assert, that they alone are entitled to the christian sacraments. None are alarmed at this language, none are induced to submit, but turning with a smile or a frown to gentler leaders, they leave us to triumph without a combat, and to dispute without an opponent."

"The policy of intolerance is exactly proportioned to the capacity of inspiring fear. The Church of Rome for many ages practised it, with infinite advantage, because she possessed ample means of intimidation. Her pride grew with her success, her intolerance with her pride; and she did not aspire to the lofty pretension of being the only *true church*, till she saw monarchs at her feet, and held kingdoms in chains; till she was flushed with victory, giddy with her elevation, and drunk with the blood of the saints. But what was policy in her, would be the height of infatuation in us, who are neither entitled

by our situation, nor by our crimes, to aspire to this guilty pre-eminence. I am fully persuaded, that a few of our brethren have duly reflected on the strong resemblance which subsists betwixt the pretensions of the Church of Rome, and the principles implied in strict communion; both equally intolerant, the one armed with pains and penalties, the other, I trust, disdaining such aid; the one the intolerance of power, the other of weakness."

"A tender consideration of human imperfection is not merely the dictate of revelation, but the law of nature, exemplified in the most striking manner, in the conduct of him whom we all profess to follow. How wide the interval which separated his religious knowledge and attainments from that of his disciples; he, the fountain of illumination, they encompassed with infirmities. But did he recede from them on that account? No: he drew the bond of union closer, imparted successive streams of effulgence, till he incorporated his spirit with theirs, and elevated them into a nearer resemblance of himself. In imitating by our conduct towards our mistaken brethren this great exemplar, we cannot err. By walking together with them as far as we are agreed, our agreement will extend, our differences lessen, and love, which rejoiceth in the truth, will gradually open our hearts to higher and nobler inspirations.

"Might we indulge a hope, that not only our denomination, but every other description of Christians, would act upon these principles, we should hail the dawn of a brighter day, and consider it as a nearer approach to the ultimate triumph of the church, than the annals of time have yet recorded. In the accomplishment of our Saviour's prayer, we should behold a demonstration of the divinity of his mission, which the most impious could not resist; we should behold in the church a peaceful haven, inviting us to retire from the tossings and perils of this unquiet ocean, to a sacred inclosure, a sequestered spot, which the storms and tempests of the world were not permitted to invade."

The whole pamphlet is such as might have been expected from the distinguished talents and eloquence of Mr. Hall, when engaged on the right side of an important question. Higher praise than this we need not bestow.—But we may propose some serious question:—

1. Is it not a lamentable thing that Christian brethren should so far overlook the spirit of their religion as to "fall out by the way," and divide into *hostile parties* on account of differences of opinion, while no one on either side can show that the *peculiar belief* of his own party is any where in "the New Testament enjoined as a condition of salvation?"

2. Is it not a fact that in most of the theological controversies, the *supposed importance* of the doctrines in dispute has resulted from the *heat* of *party zeal?*

3. Can any thing be more grievous to an enlightened and benevolent mind, than to see professed Christians of different sects mutually censuring and reproaching one another, while they can cordially unite in supporting the most fatal error which ever found a place in the mind of man—the error of public war?—Is there not reason to suspect that the *hostile passions* which have been indulged in theological controversies, have been the principal cause why this worse than Egyptian darkness has so long prevailed in Christendom?

4. Can it be denied that for ages the contending sects of Christians have conducted towards each other, as though a belief in *human creeds* were of greater importance than that "meek and quiet spirit, which is in the sight of God of great price?"

5. Is it not to be lamented that, at this day, any ministers of relig-

ion should be disposed to erect Ecclesiastical Tribunals, which would be calculated to prolong and to increase the spirit of hostility among christians, and to keep their eyes closed in respect to the *ways of wisdom*, the *paths of peace?*

But such are my views of the probable consequences of the project to its advocates—should it go into operation—that, were I a "determined enemy" to those ministers, and of a disposition to be gratified with such *military enterprizes*, I should rejoice to see the tribunals organized. For I am much out in my calculations, if "the night is" not too "far spent" for ministers of religion of any party to acquire much renown by an attempt to establish an INQUISITION in Massachusetts. Such Tribunals will not long endure the light of the sun of righteousness, or the sun of peace.

We doubt not that the advocates for Tribunals imagine that they will be of great service to the cause of religion; but others believe, that knowledge and truth, love and peace, have no need of such means either for protection or advancement,—and that such engines are adapted to no better purposes, than to destroy religious liberty, to protect ignorance and error, and to cherish and perpetuate warring passions among those who should be distinguished by "LOVE ONE TO ANOTHER."

THE PHILANTHROPIST.

THE Editor gratefully acknowledges the receipt of fifteen numbers of "The Philanthropist," loaned by a friend. This interesting work is published in London, quarterly, and promises to be eminently useful in the cause of religion and humanity. It is a "Repository for hints and suggestions calculated to promote the comfort and happiness of man:" it gives an animating view of the various institutions, and the multiplied exertions in Great Britain and other parts of Europe, which are adapted to the purposes of diffusing useful knowledge, improving the human character, and preventing or alleviating human suffering. As might naturally have been expected in a work of this character, the subject of war is brought under examination; its causes, its crimes and its miseries are ably exposed. The friends of peace, therefore, in this country, may calculate on receiving great encouragement in the laudable enterprize from the cooperation of powerful writers on the other side of the Atlantic. The following curious article from the Philanthropist we transcribe with pleasure:—

ONE OF THE CAUSES OF WAR.

Who, that takes an accurate view of what has passed of late years in Europe, can doubt that war has raged with more destruction and sanguinary effect in this

nineteenth century of the Christian æra, than in any other age of the world? And *that* amongst nations professing the Christian religion,—a religion with the principles of which, war and all its horrors are totally inconsistent!

Is not such outrageous violation of that system, which speaks peace on earth and good will to men, to be referred to this source? namely, that amongst potentates and governments there exists no supreme, paramount, or controlling power, which has the effect of placing them in a state of civilization like their respective subjects?

In a community that is civilized, men are not allowed to avenge their own cause in case of injury or injustice; that is to say, to be judge, jury and executioner in their own cause; the law is to decide and redress. But what is the actual state of the case in this enlightened age of the world?

Potentates and governments, like the savages of the wilderness, resent an injury or an affront, whether it relates to a privilege of traffic, or to firing a gun, by plunging into hostility and war,—entailing death and misery on thousands and tens of thousands of human beings—to say nothing of the wanton waste of treasure exacted from the hard-earned property of laborious industry—and at length as to the cause of dispute, are glad to leave off where they began.

This, then, being the state of things existing in our own times, it is obviously an irrefutable truth, that there is no such thing existing on the face of the earth as a Christian government, strictly speaking; and whilst governments continue to exist in their present savage state, without any controlling power that shall bring their injuries to an equitable and effective adjudication, wars will continue to rage, be the religious profession of nations what it may.

IRENIUS.

POETRY.

From the Harrisburg Federalist.

SATURDAY NIGHT.

SWEET to the soul the parting ray,
That ushers placid evening in;
When with the still expiring day,
The Sabbath's peaceful hours begin;
How grateful to the anxious breast,
The sacred hours of holy rest.

I love the blush of vernal bloom,
When morning gilds night's sullen tear,
And dear to me the mournful gloom
Of autumn, "Sabbath of the year;"
But purer pleasures, joys sublime,
Await the dawn of HOLY TIME.

Hush'd is the tumult of the day,
And worldly cares and business cease;
While soft the vesper breezes play,
To hymn the glad return of peace;
O season blest, O moments given!
To turn the vagrant thoughts to heaven.

What though involv'd in lurid night,
The loveliest charms of nature fade!
Yet, mid the gloom, can heavenly light,
With joy the contrite soul pervade;
O then, Great Source, of light divine,
With beams etherial, gladden mine.

Oft as these hallowed hours shall come,
O raise my thoughts from earthly things,
And bear me to my heavenly home
On living Faith's immortal wings—
'Till the last gleam of life decay,
In one eternal SABBATH DAY!

[" *The following beautiful Sonnet, by the late Dr. Leyden, is the germ of the most poetical part of Graham's Poem, called* " The Sabbath."]

SABBATH MORNING.

HAIL to the placid, venerable morn,
That slowly wakes, while all the fields are still;
A pensive calm on every breeze is borne,
A graver murmur gurgles from the rill,
And echo answers softer from the hill,
While softer sings the linnet from the thorn,
The sky-lark warbles in a tone less shrill,
Hail! light serene! hail! holy Sabbath morn.

The gales that lately sighed along the grove,
Have hush'd their downy wings in dead repose,
The rooks float silent by in airy droves,
The sun a mild, but solemn lustre throws;
The clouds that hovered slow, forget to move;
Thus smil'd the day, when the first morn arose.

RELIGIOUS INTELLIGENCE.

Fourth Annual Report of the Executive Committee of the Boston Society for the Religious and Moral Improvement of Seamen.

THE Executive Committee of the Boston Society for the Religious and Moral Improvement of Seamen, respectfully report:—

That since the last annual meeting, the opportunities of exertion in promoting the objects of the society, have been more favourable than in any year since its formation. A year of peace and of active commerce, has given employment to the great mass of our seamen, on the element which they love; and has placed them in circumstances, the best suited to the impression of religious and moral truth upon their minds. During the late war, our frigates were supplied with tracts, as were also the few merchant vessels which left our harbours; and by various means, they were widely distributed among our sailors on shore. But it was peculiarly our hope, in the commencement of our efforts in this cause, that while our sailors were at sea, we might in some measure at least prepare them, with better principles and resolutions to meet the temptations, which they have to encounter on the land; that we might *there* point out to them the path of duty, of safety and of happiness, and give them encouragement to enter and pursue it. And we are still sanguine in the belief, great as are the obstacles which are to be overcome, that very great good may be effected, in this large and useful class of our citizens. We have been repeatedly assured by those, on whom we can place the most entire reliance, even of the eager reception of our tracts by seamen; and we have never heard of an instance, in which they who received them, have treated them with levity. A great object therefore has been secured. It is proved, that tracts, written for their use, will be read, and even sought by sailors; and it is at least probable, that in frequently meeting with important principles and sentiments, in books in which they are sufficiently interested, to seek their pleasure in reading them, some of these principles and sentiments will find their way to the heart; some good, and perhaps not a little, may be done. We do not anticipate the production of effects, which will be imposing; which will soon excite general attention. But many of the most important religious and moral impressions which are made upon men, are known only to him who receives them, and to the searcher of hearts.

Your committee have to report, that since the last annual meeting, they have published,

"Prayers for seamen, social and private, to be used at sea" 2,000 copies.

"An address to masters of vessels, on the importance of promoting the religious and moral improvement of their seamen" 1,000 copies.

"The Life Boat" 2,000 copies.

"Home; or a short account of Charles Grafton" 2,000 copies.

At the beginning of this year, many of our former tracts remained on hand. But such has been the demand for them, that nearly all, except of the last which we have published, have been distributed. Through the attention of General Dearborn, every vessel which clears at the custom house has a parcel of tracts, with a circular to masters requesting their agency, in distributing them to their sailors; and your committee avail themselves of this opportunity, of renewing their thanks to Gen. Dearborn, for the interest which he has taken in the objects of the society, and for the very important aid which he has given in their execution.

Even if it should be doubted, whether any elevation is to be given to the characters of common sailors, or whether any serious attention can be excited in them to the principles and duties of religion, we may ask, whether something should not be hazarded for an object, which, if accomplished, will be acknowledged of very great importance? Whether efforts are not demanded for a class of men, by their course of life excluded from the ordinary means of improvement, and to whose privations

and exposures we owe so many of the comforts and gratifications of life? We may ask, since it is ascertained that our tracts are sought by seamen, and actually read by them with interest, is there not ground for belief that some good effect may be produced by them? But we will lay before the Society extracts from a letter, written by one of the masters of our merchant ships.

"SEPTEMBER, 1816.

Rev. Mr. Channing,—Sir, On sailing from Boston a few months back, I had put into my hands an address to masters of vessels, and likewise a book of prayers, a Bible, and sundry tracts, all being for the particular use of seamen. On perusing the address, I inquired for the author; and having a (circular) letter at the same time, and finding your name, with others to it, wishing for our assistance in aid of your praise-worthy design, I have taken the liberty to address to you this letter. In the first place then sir, please to accept my best wishes, for your happiness in this world, and the reward of *a friend of seamen*, (and all mankind) in the next. I perfectly agree with you, that if your advice was put in practice, it would produce much good, not only in saving some souls from destruction; but present and daily good, in the social love and good order between masters and crews. I have made it a practice, for ten years back, as master of a vessel, to read prayers night and morning; and I have seen some good effects from it. I never found it ridiculed, but always attended with cheerfulness; and to appearance, with as much real devotion, as in any places of public worship on shore. On this my present voyage, which I must call a rare instance, I think we have more religious books than men; and with these, and the tracts presented as above, on Sunday, if bad weather, under the lee of the long boat, —if good, on the windlass, they appear to enjoy themselves; and if called to pump ship, obey with a smile. One thing I must remark of my present ship's company, which is, that among fifteen, the number on board, and in a passage of twenty eight days, in which we experienced much trouble, and bad weather, I heard one impure word, *and one only*, escape from the lips of one on board. Therefore I think your society may place some credit to the account of their tracts. I only beg you sir, to excuse this freedom, and accept of it as coming with the best wishes, that the endeavours of your society may be crowned with all the success, which its good intentions deserve. I subscribe myself, your very humble and thankful servant.

A SEAMAN.

We add also, an extract from a letter, received from an officer in one of our public ships.

JUNE 4th, 1815.

——"There are many opportunities here of doing good; and I believe that any exertions of this kind would be successful to a great degree. The tracts which are published for seamen, are read by many of the sailors with considerable interest, and will undoubtedly have some good effect on their conduct."

We have now therefore, very earnestly to solicit the public patronage of our endeavours, in extending, as far as we can, the means of moral and religious improvement, to the seamen of our metropolis. Let it not be said, that they are constantly changing, and that there is therefore no distinct class, which calls for our peculiar attention. This is not entirely correct. Many, in whatever part of the world they be, consider Boston as their *home*; and a great portion of the seamen of the state, in seeking here for employment, feel an interest in the place in which they find their means of subsistence, scarcely less than is felt by our native sailors. And will it not strengthen this attachment, and increase their interest in our service, to extend to them here in the hour of leaving port the means of improving, and of finding new pleasure in their hours of leisure at sea. Such hours have sailors in every vessel. Or, at least, they are called to no unnecessary labour on the Sabbath. And if on these days only they sit together, and read useful tracts, suited to the variety of their tempers, characters and circumstances, is it not probable that some will become better men? that they will be restrained from some vice? that they will feel happier at the close of the day, than if their time had been passed in profane, or indecent conversation. And in becoming more cheerful in duty, will they not become better seamen? we cannot but rely on a continuance of the patronage which we have received; and if our objects shall obtain the atten-

tion they deserve, that the number of our society will be increased.*

Your committee have passed a vote, that in future, a copy of every tract which shall be published, shall be sent to each subscriber. We are desirous of giving to the society an opportunity of judging for themselves, of the means by which we propose to promote the improvement of seamen. We indulge the hope, should one tract be approved, that an increasing interest will be excited in a cause, which we deem of very great importance.—At least we hope under the auspicious circumstances of peace, that a fair experiment may be made, whether the characters of our seamen may not be improved; and to those who have formed a just estimate of the importance of religion and virtue to man, we trust that this appeal will not be made in vain.

GAMALIEL BRADFORD, *Pres't.*
JOSEPH TUCKERMAN, *Sec'y.*

Report of the Committee of the Society in Portland for suppressing Vice and Immorality, made at the fourth annual meeting of the Society holden at the Friend's meeting house, April 27, 1816.

The Committee of the Society in Portland, for suppressing Vice and Immorality, beg leave to present the following, as their fourth annual Report:—

THE object, which in the opinion of your Committee claimed their more immediate attention during the past year, and which seemed imperiously to demand their exertions, was the suppression of intemperance by procuring the execution of the law respecting retailers of spirituous liquors. It is deeply to be lamented that the usage of many years should in any measure have sanctioned the violation of the law, and afforded facilities to the indulgence of a most degrading vice, the parent of so many others. This melancholy proof of the influence of unlawful custom, has naturally excited the less surprise in proportion to its almost universal prevalence. We have seen that many respectable retailers have been in the habit of disregarding the statute in question, while under a recognizance entered into in open court to obey it, and while under the sacred obligation of an oath to defend the constitution and *government* of their country; men, who in all their other dealings with the world are strictly moral and upright, from the mere influence of custom, have violated without scruple, because without examination and reflection, a law which was intended, and is competent, if duly observed, to secure most important public and private blessings. Laws to regulate innholders and retailers, of the same character with ours, exist, we believe, in most, if not all, of the United States; and have recently been found expedient in a neighbouring foreign† State. They have existed in this State from the year 1680 to the time when the present law was enacted. If any argument for the wisdom and policy of such laws can be derived from the united opinion of the most enlightened men in our country, during the period of more than a century, the concurrence of a majority of our legislature for one hundred and thirty-six years, seems to be unanswerable in favour of the restraints imposed in this commonwealth upon the retailers of ardent spirits.

In the course of the past year, the whole subject was carefully examined and minutely investigated in our legislature, upon the request of many respectable individuals, who wished to have some provisions of the statute modified or repealed; but the legislature, after full deliberation, negatived the application, and this investigation served to convince a number of the applicants, if we have rightly understood the fact, that their object was not founded on sound policy or expediency; and were it not for the influence of custom, your Committee are convinced, that most of the retailers themselves, as well as the community in general, would be of the same opinion.

It will be recollected that your Committee have aimed by persuasion and advice, to induce the retailers voluntarily to abandon the practice of selling liquors to be drank in their shops, and once entertained the hope that their endeavours would have succeeded. They are still convinced that some of the most respectable of them are desirous of discontinuing it.—Some persons, to our knowledge, have voluntarily abandoned it from a sense of duty, and a full conviction of its deleterious consequen-

* *Any one becomes a member, by the annual payment of two dollars.*
† *Canada.*

ces. How pleasing would it be if all were similarly disposed! How conducive to the comfort and happiness of their thoughtless customers, and of those who are connected with them by domestic ties! But there are some of a different character who seem unhappily resolved to disregard not only the laws of the country, but every sacred and social principle, whose shops and houses are the resorts of gamblers and drunkards—where the miserable victims of vice are pillaged, without shame or remorse, of the scanty earnings, scarcely sufficient even when frugally husbanded, to supply the wants of their families.—Were it not that offenders of this character have increased, not only in number, but in their contempt of law and disregard to the peace and happiness of their nearest friends, the attention of the sober part of the community would not so often have been directed to us for relief; nor called forth such exertions on our part, as an imperious sense of duty has dictated.

The Committee feel in common with the members of the Society, great regret for the inevitable consequences in a pecuniary point of view, which have resulted from the prosecutions they have been instrumental in commencing; but they feel much greater regret for the necessity, which made a recourse to these measures an incumbent duty, in consequence of the failure of more mild and friendly steps; and in particular of their expectation, through the undertaking of a friend, to impress upon the publick mind, the destructive effects of intemperance, and to point out remedies for it through the medium of one of the public newspapers; but from an improper influence, this privilege, though at first granted, was (reluctantly however, as we believe) withheld.

Much good, however, we apprehend, has been done by holding up the terror of the law, as well as by awakening the attention of many to the evils it was designed to eradicate.

It has been urged by some, that an universal observance of the law would be productive of many inconveniences; but to say nothing of an argument which favours a violation of law, your Committee are perfectly satisfied that these inconveniences are magnified, and are of no weight at all when put in competition with the deplorable evils which have long resulted from the unlicensed sale of spirituous liquors. The inconveniences alluded to are those to which country people would be subject, who have been in the habit of bringing their food from home and buying their drink in town; or who when wet and cold have been accustomed to purchase a small quantity of spirit at the stores where they were transacting their business. This is really the most plausible argument we have heard against the policy of the law. Surely if many country peop e have by degrees contracted a habit which constitutes a continual temptation to the retailers to violate their duty, it is time they began to form another, which would remove it. It would be but a very short time that our country brethren would suffer inconvenience on this account; they would soon find a satisfaction in reflecting on the good which the relinquishment of such a habit would produce.

Your Committee have thought it unnecessary to enumerate the many evils which flow from the vice we are aiming to suppress.—These evils are generally well known and much lamented. They think it proper, however, to mention one thing which may not have been sufficiently considered—and which concerns the town at large. It is the expence of supporting those whose poverty has been produced by the too frequent and excessive use of spirituous liquors. We find upon enquiry, that out of eighty-five persons now supported at the work house in this town, seventy-one became paupers in consequence of intemperance; being seven eighths of the whole number; and of one hundred and eighteen, mostly heads of families, who are supplied at their own houses, more than half are of that character. The expence of supporting that number, the year past, amounted to upwards of 6000 dollars.—Now, were it not for these persons, or rather that vice, the expence of supporting the town's poor, instead of six thousand dollars,—would have been less than two thousand.*

* *Upon the reading of this Report, the Society appointed a special Committee to enquire into the accuracy of the circumstances here stated.—For their Report, see Appendix.*

The Appendix is omitted in the Christian Disciple for want of room; but we may briefly say, that the Committee expressed their belief that the circumstances stated in the Report were "substantially correct." Ed.

They would further observe, that the law for regulating licences has not only been in substance of long standing, but as it now exists, is wisely calculated to effect its original design. Were it suitably attended to by those whose duty it is to observe the regulations it contains, and particularly by selectmen, in duly regarding the character of the persons who apply to them for approbation—in limiting the number "necessary for the public good," instead of recommending any merely for their private emolument —in causing "to be posted up in the houses and shops of taverners and retailers, a list of the names of all persons reputed common drunkards, or common tiplers, or common gamesters, mispending their time and estate in such houses," and by forbidding such taverners and retailers to sell spirituous liquors to such persons, under the penalty which the law provides, there would be fewer instances of the breaches of that law, and a better disposition in the persons licensed, to comply with its salutary provisions. If selectmen would also (as another law requires) see that guardians were appointed to every person who, "by excessive drinking, gaming, idleness or debauchery of any kind, so spend, waste or lessen his or her estate as thereby to expose himself or herself, or his or her family or any of them to want or suffering circumstances, or the town to which he or she belongs, in their judgment, to a charge or expence for their maintenance or support," much evil would be avoided and much good produced. In short, the legislature as well as the people, rely almost entirely on these *fathers of the town* for the benefits which these laws were intended to produce. With their faithful attention, the endeavours of others to secure those benefits to the community would be much encouraged; without it, they must be arduous if not ineffectual.

They conclude by expressing their ardent wish that the time may soon come when a due sense of the evils we deplore will be duly felt by all who now (perhaps thoughtlessly) encourage them —when the blessed effects of good order and sobriety will be experienced—and when we shall have the satisfaction to reflect that we may have been in some degree instrumental in producing them. It is consoling to reflect upon appearances of moral and religious improvement among us. How far societies like ours may have produced a serious consideration in the minds of any, we presume not to determine. But have we not reason to believe that the disposition of a few to promote the cause of virtue and religion would stimulate others to join in the attempt? Happy, thrice happy, would it be to all, were these principles prevalent in every heart. It may be unbecoming to express sanguine expectations that an immediate and great reformation will attend our efforts, though we have already reaped some reward of our labours. Yet the generations to come may derive incalculable benefits from them; and it should be considered that all experience declares that most important and blessed effects are frequently the result of limited and feeble undertakings. Reflect on the astonishing increase of moral and religious societies in Europe: Bible Societies, Missionary Societies, Tract Societies—all designed to spread the knowledge and promote the principles of christianity—many if not all of which sprung from the laudable zeal of a few individuals. "Look at the wonderful efforts to do good which our own country exhibits.—Eight years ago there was not a single Bible Society in the United States, now there are upwards of an hundred. Three years ago there was scarcely one Moral Society, now there are hundreds." In addition to these, contemplate the highly important alliance or religious treaty, recently formed and ratified by three great potentates in Europe, and the intended establishment of Peace Societies. All designed and suited to diffuse the spirit of the gospel and increase the happiness of man. These are considerations which should strengthen our hands and encourage our hearts.

To help, in some degree, this great cause, we wish to support the salutary laws of this state, to produce a reformation in those who are in the habit of violating them; and we cannot but think that those who disregard or encourage crimes which are against the laws of God and man, are in some degree partakers in the guilt. He whose government is without defect, and whose sacred word, contains many warnings and prohibitions against intemperate drinking, and declares that drunkards shall not inherit the kingdom of God, will, if we seek his blessing, and possess a becoming prudence and zeal, unquestionably prosper our well meant exertions.—Let us, therefore, not relax or

look back, but conducting with deliberation and discretion, "let us stand to our work and go forward;" yes, let us persevere in the undertaking we have begun, until few be found who will not patronize our design, and rejoice in our success.

SAMUEL FREEMAN, *Chairman.*

At the annual meeting of the Society for suppressing vice and immorality, holden at the Friend's meeting-house, in Portland, April 27, 1816, the foregoing Report was read and accepted.

T. BROWNE, *Secr'y.*

From New Orleans.

IN the month of August last the Philadelphia Bible Society forwarded an order to England for 300 Spanish Testaments, designed for distribution among the Spaniards at New Orleans. Upon hearing of this order, the Committee of the British and Foreign Bible Society voted 1000 Spanish Testaments, 500 French do. and 100 French Bibles, to be forwarded to the Louisiana Bible Society for gratuituous distribution among the destitute in that quarter. These books arrived at New Orleans in January last, and have since been distributed, and received with gratitude and joy by the inhabitants of that city. About 600 of the French Bibles printed in New York have also been rapidly distributed, and very generally read, particularly by the youth in schools.

From Natchez.

A letter has been received, dated Natchez, March 4, from Mr. Daniel Smith, a missionary, who left Boston for New Orleans in October last, with about 1000 English Bibles, and a large number of religious tracts and other books for gratuitous distribution; twenty-five of the Bibles were deposited at the Custom-House in New Orleans, for the use of the shipping that clear out from that port, and 225 were distributed among 8 or 900 troops in New Orleans. A Bible Society has been organized on the Amite, called "the Amite and West Florida Bible Society." Its subscriptions are large already. The ladies at Natchez have formed a charitable Society for the instruction of poor children. The subscription amounts to 500 dollars, and it was expected that a charitable School would soon be established. The English Bibles sent on to the Missouri Territory, have all been distributed, and more are wanted.

From Erie.

A letter from a Clergyman of Walnut Creek, Erie County, Pennsylvania, to the Editor of the [Chillicothe] Weekly Recorder, dated February 16, 1816, says —"Moral Societies have been formed throughout Erie Presbytery generally. We have formed one in each of my congregations. We have also formed a Female Cent Society in each, to which there is a respectable number of Subscribers—the funds of these are to be appropriated solely for the education of poor, pious youth for the Gospel Ministry—the first donation will be made to the Theological School at Princeton." *Recorder.*

From India.

Extract of a letter from the Rev. SAMUEL NEWELL, *Missionary to India, to the Rev. Edward D. Griffin, D. D. dated*

BOMBAY, June 11th, 1815.

Dear Sir—By the present opportunity I send to Dr. Worcester my journal, which contains the history of all my wanderings and afflictions from my arrival in India till I came to Bombay. I have requested Dr. W. to let you see it. This will supply the place of many letters. You will also learn, from our communications to the Board, from time to time, the history of our Mission, and its present state. We have been carried through a series of afflictions, painful and distressing in the extreme, and have often been ready to say, "The mercies of God are clean gone, and the Lord will be favourable no more." But we can now sing of the goodness and faithfulness of God, and say, "Hitherto the Lord hath helped us." We are now permanently established in this important place, and have, through divine goodness, made so much progress in the language as to be able, though with stammering lips, to preach the *good news* to a people to whom Christ was before unknown. Mr. Hall and myself are the only Protestant Missionaries on this side of India, except an Armenian brother at Surat, in connexion with the Serampore Mission. The Mahratta language, which we are learning, is the language of many millions of people in this region. There are *two hundred thousand* in Bombay alone.

[*Newark Centinel.*

Installation.

May 1, 1816, Rev. JOHN FIELD was installed pastor of the North Society in Wrentham Introductory prayer by Rev. Mr. Wood, of Upton; sermon by Rev. Mr. Nelson, of Leicester; installation prayer by Rev. Mr. Wilder of Attleborough; charge by Rev. Dr. Emmons, of Franklin; right-hand by Rev. Mr. Fiske, of Wrentham; concluding prayer by Rev. Mr. Storrs, of Braintree.

Obituary.

DIED—At Augusta in Georgia, April 22d, Rev John Garvin, aged 53. A native of Windsor in England, and a preacher of the Methodist connection.

At New Haven, Vermont, Rev Stephen Fuller, in the 60th year of his age. He was pastor of the Congregational Church in Vershire

In Claremont, N. H. May 5th, Hon. Caleb Ellis, one of the judges of the Supreme Court.

At Athens, in New York, Hon. Samuel Dexter, of Boston, aged 54.

Candidates for the ministry in Cambridge and its vicinity.

Mr. Ed. W. Andrews, Newburyport.
Mr. Francis Jackson, Cambridge.
Mr David Reed, do.
Mr. Joseph Allen, do.
Mr Jonathan P Dabney, do.
Mr. Samuel Gilman, do.
Mr. Thomas Prentiss, Cambridge.
Mr. Hiram Weston, Duxbury.
Mr. Samuel Clark, Cambridge.
Mr. Henry Ware, do.
Mr. Rufus Hurlbut, do.

ADVERTISEMENT.

THE Editor presents his thanks to the friends and patrons of the Christian Disciple, for their aid in conducting and circulating the work; and also to the many subscribers who have been punctual in their payments. He solicits a continuance of patronage, exertion and punctuality. It is incumbent on him to inform the subscribers and agents, and all his correspondents, that a change of Publishers has taken place, and that Messrs. Wells and Lilly, the present publishers, have the subscription book in their hands, and are authorised to receive all that is now due for past years, as well as for the present. All letters, communications, and packages, addressed to the Editor, may be consigned *to the care of Wells and Lilly.*

The subscribers are respectfully desired to bear in mind that payments for the present year should be made by the first of July; and all who are indebted for any of the preceding years, are earnestly requested to consider, that a periodical work cannot be supported without great expense, and to forward the money which is now due, without delay. It is indeed true, that an individual subscription amounts to but little, yet it is by such *small sums* that the work must be supported—if these are *not* paid, embarrassment to those who conduct the work is the necessary consequence. As this intimation is given in the spirit of candor and not of menace, it is hoped that it will be so received, and that no other means will ever be found necessary to secure the trifling amount of an annual subscription for the Christian Disciple. As it is the aim of the Editor to conduct the work on pacific and Christian principles, he hopes the subscribers will pay due regard to this Christian precept—"*Owe no man any thing, but to love one another,*"—and that by their punctuality, they will enable him to be punctual.

THE

CHRISTIAN DISCIPLE.

No. 7. JULY, 1816. Vol. IV.

THE COMPLAINT OF DEGENERACY EXAMINED.

No. VII.

As successor to Elizabeth, James I. who had been king of Scotland, ascended the throne of England, 1603, and reigned over both nations. The long and prosperous reign of Elizabeth had prepared the way for James to enjoy a considerable share of tranquillity. He gloried in the character of a "pacifick prince," and avoided war till near the close of his life.

The severity of Elizabeth had weakened the Popish party; but the sect called *Puritans* had made their appearance, and when James ascended the throne, they were found to be numerous. This sect was in some things imprudent and assuming, but they were among the foremost in pleading for civil and religious liberty. About 750 clergymen of this sect presented a petition to James, soon after his arrival in England. They entertained a hope, that he would abate the rigour of the laws which had been enacted against them, and in favour of the ceremonies of the Episcopal church. James was much more tolerant than his predecessors, but he was aware that the Episcopal hierarchy was more favourable to monarchy, than the principles of the Puritans.

The king regarded himself as a learned theologian, and was fond of disputing. In the Puritans he found more of a similar spirit than was agreeable to him, as their views were not accordant with his own.

But while the Puritans appeared as advocates for liberty, "they maintained," says Hume, "that they themselves were the only pure church; that their principles and practices ought to be established by law, and that no other ought to be tolerated." Such has too often been the case with advocates for religious liberty. While they have perceived the evil of intolerant principles, as exercised towards themselves, they have too readily adopted them, as soon as power came into their hands. The Puritans are not alone in this inconsistency.

It was in the reign of James, that the daring gunpowder plot was discovered—a plot for blowing up the king and parliament, and which came near to being executed. This, however, ap-

pears to have been a project of a few Papists, who were so bewildered by fanaticism as to imagine, that any means were lawful, which would advance the cause of Popery.

One of the most important events in the reign of king James, was the translation of the Bible. The translation which was made under his patronage and direction, has been in common use from that age to the present. That event probably contributed much to the improvement of society, as it was done in a time of peace, and must have excited considerable attention to the scriptures. Although there were some defects in the character of the king, his reign was probably more favourable to the progress of religion and virtue, than any one which had preceded.

King James died in 1625, and was succeeded by his unfortunate son, Charles I. The history of Charles is in a great degree composed of records of deplorable and sanguinary scenes. He reigned over England, Scotland, and Ireland. In each of these countries a restless, fanatical, and blood-thirsty spirit prevailed.

The population of these islands was principally divided into three or four large sects; Papists, Episcopalians, and Puritans, or Presbyterians, and Independents, each of which possessed the principle and spirit of intolerance and persecution.

Historians represent, that a "*spirit of religion*" prevailed in this age; and it is unquestionably true, that great attention was paid to what was *called religion*, and that there was indeed a considerable number of men in the different sects, who were eminent for real piety. But from the facts recorded of this reign, it is very certain, that the predominant zeal was neither according to knowledge nor charity. The fervour that prevailed was not the fervour of *love one to another;* and it had but little resemblance to the mild, forbearing, pacifick, and benignant spirit of the Messiah. Their zeal for God was expressed, not in works of self-denial and beneficence, but in oppressing and destroying one another. Nor is this remark to be limited to any one sect; it will apply to all which have been named.

In Ireland, the religious zeal of the Papists, in 1643, was displayed in one of the most horrible massacres which blackens the pages of history. "An universal massacre commenced of the English. No age, no sex, no condition was spared. The old, the young, the vigorous, the infirm, underwent a like fate, and were confounded in one common ruin. Amidst all these enormities, the sacred name of RELIGION resounded on every side,—not to stop the hands of the murderers, but to enforce their blows, and to steel their hearts against every movement of human and social sympathy. The English, as *hereticks*, abhorred of God, and detestable to all holy men, were marked out by the priests for slaughter; and of all actions, to rid the world of these declared enemies to Catholick faith and piety, was represented as most

meritorious."—*Hist. of Eng.* vol. vi. pp. 437—439.

This, the reader will say, was the work of *Papists.* It was so; and happy should I feel in reviewing the history of those times, if nothing of a similar spirit could be found in the *Protestants.* But, alas! the different sects of Protestants still retained the worst ingredients of Popery; the principle and spirit of persecution.

Even prior to the dreadful example of the Papists in Ireland, the different sects in England had blended their religion and politicks together, and introduced a horrid civil war, which raged for many years; and which, in its progress, occasioned the slaughter of many thousands, filled the land with confusion and distress, overwhelmed the Episcopal church, established Presbyterianism in England, beheaded the king, dissolved the parliament, and placed Oliver Cromwell, a military chief, in the chair of state, as Lord Protector. During these scenes of havock, *fasting*, and *praying*, and *fighting* seem to have been blended together, as duties of the Christian religion, and as equally acceptable to God!

In the midst of this scene of confusion, fiery zeal, and civil war, the celebrated Westminster Assembly of Divines was called together by the parliament, while at war with their king. "This Assembly sat five years, six months, and twenty-two days, in which time they had 1163 sessions." What they did to reform the religion of England, or to change it to a conformity with the religion of Scotland, was done under all the disadvantages which resulted from a state of *national distraction*, and the influence of party passions.

In the same deplorable state of publick ferment, was formed the "Solemn League and Covenant" between England and Scotland, for the destruction of Popery and Episcopacy, and for the establishment of the Presbyterian form of government. The covenant was such as might have been expected from the circumstances under which it originated; and from men who were so bewildered as to imagine, that the Christian religion could be promoted by *swearing* and *fighting*, *oppressing* and *destroying* their brethren, who happened to dissent from their opinions.

Thus the covenanters say—"We have—resolved and determined to enter into a Solemn League and Covenant, wherein we all subscribe, and each one of us for himself, with our hands lifted to the most high God, *do swear.*" In this solemn, if not profane manner, they bound themselves to act the part of intolerant persecutors against the Papists and Episcopalians, and others who should dissent from their covenant, or oppose their unjustifiable usurpation.

This covenant was signed by the members of parliament, and by the Westminster Assembly; by multitudes of the people of Scotland, under severe penalties; and it "was ordered to be taken throughout the kingdom of England, by all persons above the

age of eighteen years."—*History of the Puritans*, vol. III. p. 70.

If we reflect on the small advantages for education which were then enjoyed, and the popular insanity which then prevailed, may it not be presumed that not one in a hundred of those who *swore* to that covenant, ever understood its meaning? It fills nearly *four* octavo pages, close print, in Neal's History of the Puritans; yet such is the manner of composition, that there are but *eight* sentences in the whole League, and the first sentence contains forty-five lines. On what principle of reason or religion, could an ignorant multitude be compelled or enticed to *swear* to such a complicated, and to them, unintelligible covenant? Was not this to compel or entice people to *swear falsely*, and *to take the name of God in vain?* What excuse can be made for those ministers of religion, or members of parliament, who planned and executed the measure, but this;—that they were the subjects of that kind of insanity or delusion which ever accompanies the war spirit, in politicks and in religion,—and by which even good people are often led to "do evil that good may come?" The whole business of war, and every species of persecution, proceeds on the same principle, and is accompanied with the same kind of insanity or delusion.

That the Presbyterians of that age were as really disposed to persecute, as the Episcopalians, or even the Papists, is clear from the "ordinance" respecting heresy, which was published in the Christian Disciple for April, p. 104.

If that ordinance had been fully executed, it would probably have occasioned five times the slaughter that occurred in the Popish massacre in Ireland; and it is not to be ascribed to the wisdom or benevolence of those who made the law, that it was not executed, but to the providence of God, which limited their power and subverted their designs.

That the morals of society among our ancestors, at that period, must have been deplorable, may naturally be inferred from the fact, that their *religion* was made subservient to the most sanguinary deeds, or was itself of a sanguinary character. But farther evidence respecting the depravity of morals, may be produced.

A law was passed for displacing ministers of religion, who were of immoral and scandalous lives, and for sequestering their estates. By this law, a large portion of the clergy were removed, and deprived of their livings. If the complaints against them were well founded, we may naturally infer a gross depravity of morals in the community at large; for it is not probable that the people in general were less corrupt than their teachers. On the contrary, if we suppose that the allegations against the Episcopal clergy were unjust, a charge of licentiousness and immorality will lie against the ruling party which abused them. We have another document, by which both the ignorance and

licentiousness of the mass of the people in that age may be proved; the testimony of the Westminster Assembly of Divines, which will hardly be questioned by those, who are the loudest in their complaints of the degeneracy of the present generation, when compared with our ancestors.

On the 7th of July, 1643, soon after the Westminster Assembly had convened, they presented a petition to parliament, requesting that a day of fasting might be appointed; and that steps might be immediately taken to effect a reformation in the following "particulars:"—

1. "That the *brutish ignorance*, and *palpable darkness* possessing the greatest part of the people in all places of the kingdom, may be remedied, by a speedy and strict charge to all ministers, constantly to catechise all the youth and ignorant people within their parishes.

2. "That the grievous and heinous pollution of the Lord's supper, by those who are grossly ignorant and notoriously profane, may be henceforth, with all christian care and due circumspection, prevented.

3. "That the *bold venting of corrupt doctrines*, directly contrary to the sacred law of God, may be speedily suppressed.

4. "That the *profanation* of any part of the Lord's day, and the days of solemn fasting, by buying, selling, working, sporting, travelling, or neglecting of God's ordinances, may be remedied, by appointing special officers in every place, for the due execution of all good laws and ordinances against the same.

5. "That there may be a thorough and speedy proceeding against *blind guides*, and *scandalous ministers*; and that your wisdom would find out some way to admit into the ministry, such godly and hopeful men as have prepared themselves, and are willing thereunto; without which, there will suddenly be such a scarcity of able and faithful ministers, that it will be to little purpose to cast out such as are unable, idle, or scandalous.

6. "That the laws may be quickened against *swearing* and *drunkenness*, with which the *land is filled and defiled*, and under which it mourns.

7. "That some severe course be taken against *fornication*, *adultery*, and *incest*, which do *greatly abound*.

8. "That all monuments of idolatry and superstition, but more especially the whole body and practice of Popery, may be totally abolished.

9. "That justice may be executed on all *delinquents*, according to your religious *vow* and *protestation* to that purpose."—*History of the Puritans*, vol. III. p. 60.

Such is the complaint which was made by the Westminster Assembly, of the state of religion and morals in their day. Can a more hideous description be justly given of the present state of religion and morals, either in England, or in Massachusetts? And what are the present complaints, but stories repeated, which are more than 150 years old?

It is, however, to be observed, that the Westminster Assembly, in enumerating the vices of that age, omitted to mention the most atrocious crimes which were then prevalent, and which were as common as any in their black catalogue; namely, the crimes of publick *oppression* and *robbery*, *violence* and *murder*, which resulted from civil war, and the spirit of persecution. What vices and crimes did the Assembly mention, of a more crimson dye than these? And to what *errours of opinion* could they refer, more dangerous and fatal than those which led to such crimes, and which they themselves supported with all their influence, their exhortations, and their prayers? They mention "the bold venting of corrupt doctrines;" but did they not *boldly vent doctrines* which justified both civil war and persecution? And what doctrines can be more "corrupt" or more subversive of the gospel, than those which justify persecution, revenge, and murder?

But such for ages has been the melancholy blindness of Christians in general, that doctrines, which have little or no relation to Christian practice, or to the love of God or man, have been the constant topicks of contention and denunciation; while opinions, which justify the most intolerant, abusive, revengeful, and even murderous conduct, have been swallowed by wholesale, or passed over in silence.

We have now before us a sketch of the state of religion and morals, at that period to which the people of New-England have been taught to look back, to see *whence they have fallen*, and *how far they have degenerated*. It was in the course of the half century which has now been concisely reviewed, that the first settlers of New-England emigrated from Great-Britain, and came to this country; and it was on account of the wretched state of society in England that they left their native land, exposed themselves first to the perils of the ocean, and then to the perils of a wilderness, inhabited by beasts and savages. Had the state of society, of religion, and of morals in Great-Britain, been then as favourable as it now is, or half so favourable as it is at present in this country, those who first settled Massachusetts would probably have lived and died in England, and the settlement of this country would have been deferred to a subsequent period.

It has not been the object of the preceding remarks, to call in question the piety of the Westminster Assembly, nor the piety of the Puritans or Presbyterians of that age; but to undeceive those who have imagined, that our ancestors of that period were more enlightened or more pure than their posterity of the present time; that we may feel grateful to God for the benefits we enjoy, and that we may be led to look to the instructions and example of Christ, for purity of doctrine and practice, rather than to our ancestors of the seventeenth century.

It is very certain that the Westminster Assembly partook of "the spirit of the age," in

which they lived; and as the spirit of war and revenge, of intolerance and persecution, was strangely interwoven with the religion of all the noted sects of that time, we must naturally expect to find, in subsequent inquiries, that the emigrants to this country were not free from errour, either in opinion, temper, or practice. The *hive* from which they *swarmed*, was polluted with atrocious practical errours, vices and crimes,—the mass was in a state of fermentation when they separated from it, and it would have been extraordinary indeed, had no taint of the general pollution adhered to them. If we may find them among the purest and most enlightened of the age in which they lived, this is as much as can be reasonably expected.

THE LEGAL AND EVANGELICAL DISPENSATIONS COMPARED.

Attempts to detach an Israelite from the worship of Jehovah, and seduce him to idolatry, was, under the legal dispensation, a capital offence. It was made the duty of the tempted to give testimony against those who should endeavour to seduce them, and to be first in executing the law upon them; however nearly they might be related, however closely united with them in bonds of friendship and affection.* Not that Israel were forbidden to judge for themselves in matters of religion. Without this liberty, there could be no religion. Religion is the result of the free choice of an enlightened mind—But none were allowed to draw others from the worship of the God of Israel. The national government was a Theocracy—giving that honour to another which was due to God, was rebellion—seducing to it, was High Treason. But this was not made capital, without such evidence given of Moses' divine mission, as left no doubt on minds acquainted with it; and such as no rival could pretend to equal. There were also appointed ways in which God might be consulted, and answers obtained, to make plain the path of duty on difficult and pressing emergencies.

Such was the spirit of the Law —Let us now turn to the Gospel.

Under the Gospel, every man is not only called on to *judge of himself what is right*, but allowed to communicate his views and sentiments to others, that they may judge of their rectitude, and the evidences of their truth. If any embrace errour, the proper consequences will follow, and they must abide them—If they result from a corrupt bias, God will judge them; but man has no right to do it—*Judge nothing before the time, till the Lord come, who will bring to light the hidden things of darkness, and make manifest† the counsels of the heart.* Much less may man presume to punish spe-

*Deut. xiii. 6.

†1 Cor. iv. 5.

culative errour—*The heretick* is indeed to be rejected, after a first and second admonition*—but this is not punishment—it is only withdrawing from him, and leaving him to himself.—And this is all the excommunication the church has, on any occasion, a right to exercise—nor this, till means have been used to reclaim the erroneous, and been found unavailing. Neither do speculative errours, agreeably to this text, justify even this—errour must become practical to justify exclusion, or separation. This is assigned as the ground of rejection —*knowing that he that is such is subverted and sinneth*, BEING CONDEMNED OF HIMSELF. A person may mistake, and err in sentiment, and yet act sincerely, not *be condemned of himself*—Such must not *be rejected.*

The Church in past ages has acted differently—considered doctrinal errour as highly criminal, apart from the views of the erring in sentiment. For several centuries, those who ruled in the church, doomed those whom they denominated hereticks, (many of whom were Saints of the Most High) to death in its most frightful forms! and called on civil rulers to execute their decrees; and some, when so employed, thought themselves *doing God service.*† Strange! Destroy for sentiment! and think it serving God! —Sentiment is the effect of light, real, or supposed, let into the mind. Pains and penalties carry no light in them—have not the remotest tendency to correct errour—Strange, that it should ever have been imagined! and stranger still that Christians should resort to such measures, while professing to obey the Gospel!—That Gospel which every where enjoins a temper and conduct wholly diverse. The spirit of the Gospel is love—It declares gifts, knowledge, faith, yea, even martyrdom for the honour of Christianity, vain without it!‡

To the truth of Christianity there is a cloud of witnesses—No impartial enquirer can doubt it. But though honest minds must believe the Gospel, they may put different constructions on Scripture; and as there is now no inspired person to teach, no URIM and THUMMIM to consult, a difference of sentiment may be expected. The best may err— They doubtless often do err— Christians, enveloped in darkness, may doubt, and differ in opinion. Dare those who consider such to be their situation, censure and condemn all who differ from them? The good will *put on charity, which is the bond of perfectness*;§ looking forward to the world of light, where darkness and doubts will be no more. But, alas! how often are those, who bear the Christian name, found censuring and condemning one another; not for sinful practices, but for supposed errours in sentiment; and often on account of different views respecting matters confessedly dark and difficult, yea, mysterious! matters which

* Tit. iii. 10.

† John xvi. 2.

‡ I. Cor. 13.

§ Col. iii. 14.

have no relation to practice! matters which those who contend about them, do not pretend to comprehend, and relative to which, the most zealous differ widely among themselves! and how many are there who wish to impose their Creeds on the Churches, and are ready to exclude from their communion, all who cannot pronounce their Shibboleths!

Christians may write summaries of their Faith, for their own use; but have no right to impose them on others, or to censure and reject those who cannot receive them. Deductions in Divinity are dangerous. We should do well *to keep to the form of sound words*;* and should receive, as brethren, all who so do, though they may speculate very differently from ourselves. Suppose our sentiments to be correct, (which doth not hold of some who have no jealousy of themselves) and that others mistake, and err, what injury shall we receive if we bear with them, and walk with them, in discharge of duties confessed by all? If we claim a right to judge of doctrines for ourselves, we must grant the same to our brethren.

It becomes us to search the Scriptures; and form our sentiments from them. Are there none who study them less to know the truth, than to defend systems which they have adopted? systems which have been handed down from Ancestors, or which are commonly received as orthodox? Respecting such systems, some are afraid to doubt; yea, are ready to consider inquiry suspicious, if not criminal. People of this cast would have been any thing different from what they now are, had their lot been differently cast. The principle which renders them zealous for a particular sect of Protestants, would have made them equally so for Popery, Mahometanism, or Paganism—To rise above vulgar prejudice, and judge righteous judgment, judge of truth, and what is truth, by the light of reason and revelation, is a great and good, but not perhaps very common attainment. The excellent Mr. Robinson, Minister of the first settlers at Plymouth, lamented and testified against this spirit of Bigotry, which he discovered among Protestants at so early a period, and warned his dear flock against it. "I charge you before God, and his blessed angels, that you follow me no farther than I follow Christ—If God reveal any thing to you by any other instrument of his, be as ready to receive it as ever you were to receive truth by my ministry: for I am verily persuaded that the Lord hath more truth yet to break out of his word. I cannot sufficiently bewail the condition of the reformed churches, who were come to a period in religion, and will go no further than the instruments of their reformation. The Lutherans cannot be drawn to go beyond what Luther saw: whatever part of his will our good God hath revealed to Calvin, they will rather die than embrace it. And the Calvinists stick fast, where they were left by that great man of God, who yet saw not all things."

* II. Tim. i. 13.

Some of the redeemed will be found *among* all nations, and kindreds, and people, and tongues. Let us think on these things—not be wise in our own conceits; but be kindly affectioned one toward another, with brotherly love, in honour preferring† one another—yea, let us be of one mind; and may the God of love and peace dwell among us. May Christ dwell in our hearts by faith; that we may be rooted and grounded in love.†*

L.

OUR SAVIOUR'S PROPHECY OF THE DESTRUCTION OF JERUSALEM.

"And when he came near, he beheld the city and wept over it, saying, If thou hadst known, even thou, at least in this thy day, the things that belong to thy peace! but now they are hidden from thine eyes. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and encompass thee on every side, and shall lay thee even with the ground; and thy children within thee; and they shall not leave thee one stone upon another, because thou knewest not the time of thy visitation." Luke xix. 41—44.

Whether we consider this passage as a proof of the divine authority and mission of the Messiah, or as a prophetical description of historical events, its importance is remarkable, and no where surpassed. In reading it the mind stands aghast at the horrours it predicts, sinks into awe at the foreknowledge by which it was dictated; and these sentiments are only heightened by reading the historians of the Jewish war: and the pity which the calamities of the Jews cannot fail to excite, mingles with the profoundest sentiments of humiliation, before the judgments of a retributive and inscrutable providence.

If it be really true, that a circumstantial prophecy was delivered by our Saviour, at the time and in the manner which the evangelists have declared, nothing more is wanting to establish the truth of his religion. If it be true, that forty years before these terrible calamities, and the final overthrow of the Jewish state, Christ forewarned his disciples in the words of this prophecy, the work is done! Nothing more need be adduced in support of his mission and the cause of revelation! If they believe not Moses and the prophets, neither will they be persuaded, though one rise from the dead.

Matthew, Mark, and Luke, severally record the prediction of the ruin of Jerusalem; and their gospels contain numerous references of our Saviour to the predicted calamity. After some preliminary observations, I shall attempt to show the fulfilment,

* Rev. vii. 9.

† Rom. xii. 10. ‡ Eph. iii. 17.

not merely of the general prediction, but of the most important of the minuter circumstances.

A conversation of our Saviour with the Pharisees immediately preceded the prophecy; in which, after the most moving lamentations over their corruptions, he concluded with the pathetick exclamation, "O Jerusalem, Jerusalem!—How often would I have gathered," &c.

Full of these commiserating thoughts, he went to the Mount of Olives, and sat down in full view of the metropolis of Judea. Before him rose the impregnable walls of the Holy City, and the massy structures with which it was filled. There stood in all its glory, the temple and its spacious courts, the pride of every Jew, and the admiration even of the Romans. It stood in all the lustre of decoration, in all the grandeur of religion. It was thought by the nation, to be as secure as the throne of God, who filled it with his presence, and as lasting as the eternal hills. The zeal of the nation, and of successive kings, had enriched it beyond the puny magnificence of modern times, and even the conceptions of modern architects. The land of Judea was then at peace. Under the sway of the Romans, every thing promised to this tributary nation a tranquillity as great and as lasting as that of their conquerors. The idea of the ultimate destruction of the Jewish state, or the utter razure of that temple, guarded by Jehovah, had perhaps never entered the mind of an uninspired Jew. So far from this, the people were then impatiently looking out for a predicted deliverer, who, as they imagined, would raise the nation to a summit of greatness before unknown, and deposit the spoils of the world, and the trophies of the Roman conquerors themselves, before the altar of the God of Israel.

Such were the prevailing sentiments of the nation, and they had rejected Jesus, because, without the characteristicks which they had expected, he claimed the dignity of the Messiah. One of his disciples having desired him to observe the magnitude of the stones of which the temple was built, he replied, "Seest thou these great buildings? The days will come, in which there will not be left one stone upon another, which will not be thrown down." The disciples, astonished at this remark, afterward asked him privately—Tell us when will these things be, and what will be the sign when all these things shall be accomplished.—In another place, the question is stated thus—What will be the sign of thy appearance, and the end of the age?

It may be proper to remark, that the common translation, "end of the world" leads into errour as to the meaning of some parts of the prediction. Nothing can be more explicit than our Saviour's assertion, that the generation then living should not pass away, before all the events which he had predicted should be accomplished. From this it would be natural to infer, that the whole prediction referred to the subversion of the Jewish com-

monwealth; to the destruction of the city and temple, without any reference to the last judgment, or to the end of the world. The phrase which is translated *end of the world*, may as properly be rendered *end of the age*—that is, of the Jewish dispensation.

Our Saviour proceeded to reply to the question respecting the signs. In those days of increasing distresses, and impatient expectation of a deliverer, it was natural that many impostors should appear, claiming this character; and that men oppressed by difficulty and suffering, should greedily listen to their promises. To secure, therefore, the fidelity of his disciples, and to keep them from being wrought upon by the pretensions of demagogues assuming the name of the Messiah, Christ forewarned his followers, and said to them explicitly—Take heed that ye be not deceived: for many will come in my name, saying, I am the Christ, and the time draweth near. Go ye not, therefore, after them.

In conformity with this prediction, it is certain from history, that in the times preceding the calamities of Judea, deceitful men and seducers, under the pretence of a divine impulse, inflamed the expectations of the people, and drew many of them into the desert, asserting that God would there show them signs of deliverance. Josephus mentions several of these impostors, who collected thousands of followers, under the promise of miraculous deliverance. Some of them are mentioned in the speech of Gamaliel, which we have recorded in the acts of the Apostles.

Our Saviour goes on to say, Be not alarmed when ye hear of wars and commotions, for the end, —the final subversion of the Jewish state, is not yet. Nation will rise against nation, and kingdom against kingdom, and there will be great earthquakes in many places, and famines, and pestilences, and fearful sights and great signs from heaven.—Before the siege of Jerusalem, Judea was divided into several kingdoms, and was the scene of great commotions, insurrections, bloodshed, and war. Famines and pestilences are mentioned even by Tacitus, and the whole history of those times is a record of insecurity and misery. It would be easy to refer to particular parts, and to quote authors, but these things must have been observed by those who have read the history of that period. Observe, however, that our Saviour says, "These are but the beginnings of sorrow;" and indeed they were but a prelude to the greater sorrows which were experienced during the siege of Jerusalem.

In order still farther to secure the fidelity of his disciples, our Lord forewarned them that before the destruction of the city, they would be severely persecuted; they should be delivered up, and brought before kings, and rulers, for a testimony to the truth of the gospel. Is not the whole history in the Acts of the Apostles a commentary on this?

Our Saviour predicted the divisions and animosities which

would occur on account of the profession of Christianity, and adds these remarkable words—"Ye shall be hated of all men, for my name's sake." Let any one compare with this the expressions in the Roman historians, by which the Christians were described, and remember that they were persecuted solely because they bore the name of Christ.

"Iniquity will abound, and the love of many will wax cold."—Compare with this the horrible assertions of Josephus respecting the wickedness of that period, by which he attempted to account for the miseries suffered by his nation.

Yet, adds our Saviour to his disciples, not a hair of your heads shall perish; by your perseverance, ye shall preserve your lives—But how were they to escape the general ruin? Our Lord goes on to give directions—"When ye shall see Jerusalem surrounded with armies, and the abomination of desolation standing on the holy ground; then let those that are in Judea flee to the mountains, and let not him that is on the house-top go down to take any thing out of his house; nor let him that is in the field turn back to take his garments; for these are the days of vengeance, that all things which are written may be fulfilled."

The Roman *eagle* is supposed to be here denominated the *abomination*, because it was an object of idolatrous worship: and historians inform us, that Titus pitched his camp within the precincts of the holy city very unexpectedly. It was at the time of the Jewish passover, when the city was filled with Jews from various parts of the world. These were suddenly enclosed. A careful observation of the narrative will show one or two opportunities for the Christians to escape, according to the warning they had received. Several historians assert, that, in consequence of the warning, the Christians left the city, and went to Pella, on the other side of Jordan. However this may have been, it is surely remarkable, that our Lord should have given them this premonition, that after the city should be enclosed there would be no chance to escape, except by an immediate flight.

Josephus fully confirms our Lord's prediction, that in those days will be affliction, such as hath not been from the beginning of the creation to this time. It is impossible to read the history of the siege without sensations of pity and of horrour. The famine was so distressing as to overpower the feelings of humanity and natural affection. Mothers were seen snatching the food from the mouths of their children, while their babes withered in their arms; the dead lay heaped on the ground; unnatural barbarities, too shocking to be related, became common. How pertinent then, as well as pathetick, was the language of the Messiah to the daughters of Jerusalem;—weep not for me, but weep for yourselves and for your children. For behold! the days are coming, in which they will say, Blessed are the barren, and the wombs

which never bare, and the breasts which never gave suck. The history of the times as given by the Roman, as well as by Jewish writers, is an unforced comment on every word of our Saviour's prophecy. Other particulars may be expected in the next number. B.

ON INTEMPERANCE.

No. 5.

The delusive nature of intemperance comes now in course to be examined.

A circumstance, which tends to deceive men in relation to this vice, is the gradual manner in which it is acquired. Slow is the process from the first rise to the intemperate abuse of spirituous liquors, Indeed it is not easy, in all instances, to draw the line between innocent and criminal indulgence. The cases, which seem most imperiously to demand the use of ardent spirits, vary exceedingly with varying circumstances. Much must therefore be necessarily left to every one's discretion. But this discretionary privilege is very liable to abuse. Thousands, before they are aware, become addicted to strong drink for its own sake; and while, in their opinion, they are taking it for salutary purposes alone, they are fast acquiring a habit, which threatens them with both temporal and eternal ruin, unless they speedily reform.

They at first confined themselves to the customary use of spiritous liquors, as a safeguard from the effects of the weather, or as a relief from bodily fatigue. By degrees the subtle draught is more frequently repeated, and taken in larger quantities, till the love of it becomes not only excessive, but well nigh unconquerable.

Many deceive themselves by an erroneous estimate of this vice. They imagine, that it does not exist, unless in those extreme cases, when it wholly deprives men of the use of their limbs, their reason, and their speech. But this is a dangerous mistake. Excess in the use of ardent spirits, whether its effects are immediately obvious, or not, amounts to intemperance. Some have constitutions, which enable them to bear much larger quantities of strong liquor than others, without any perceptible effect; while, at the same time, they are gradually impairing their health, squandering their time, wasting their substance, and exposing themselves to the various evil consequences of confirmed drunkenness.

Another striking instance of self-delusion in the intemperate, is the opinion, which they appear very confidently to entertain, that their vice is not only concealed from publick view; but

is unknown even to their neighbours and immediate connexions. Nay, I have known a person, who was daily reeling under the effects of intemperance, who fondly believed, that the surrounding family were ignorant of the true cause. Nothing can be more absurd, than to suppose, that a vice, whose effects are more obvious than those of any other, on the countenance, the speech, the limbs, and indeed the whole person, can long be concealed from universal notoriety. That any, who are, in other respects, people of good understanding, should be left to cherish the contrary opinion, affords a woful proof of the delusion, which this sin practises upon the mind.

To suppose the frequent use, and even morning draughts of ardent spirits to be favourable to health, is another delusion, which deserves to be exposed and reprobated. That there are instances, in which spiritous liquors, taken in composition with medicine, are salutary, many physicians have maintained. But this is a prescription, which is often and shamefully abused. It has led persons of the firmest constitutions, who wished only for a pretext, to indulge their love of strong drink without control. Accordingly, how many have been heard to complain of sudden indisposition, as a mere apology for excessive or unseasonable drinking? How many have infirmities, perhaps the effects of intemperance alone, which can be relieved only by repetition of the intoxicating potion? How many "rise early in the morning, that they may follow strong drink," with no better a' plea, than that they find it necessary thus to guard against disease? Alas! what shallow reasonings satisfy the mind, when inclination comes in aid of sophistry!

Another way, in which the intemperate egregiously deceive themselves, is in respect of the facility, with which, in their opinion, their habits may be reformed. They imagine, that they have only to resolve, and the business is effected. But what lessons does observation give us upon this subject? That nothing is more common, than the most solemn resolutions to renounce intemperance, and nothing more rare, than to find them carried into complete effect.

Few, it is believed, have become confirmed in the habit, without often determining to amend it. The expostulations of friends, the frowns of the publick, the loss of health, the impediments to success in business, the failure of property, the degraded state of reputation, and now and then the sudden dissolution of a miserable victim to drunkenness, often co-operate with the remonstrances of conscience, to induce the intemperate to resolve upon reformation.

But how rarely is this the happy result? Every one may easily enumerate the few instances, which have come within his knowledge, of reformation from this vice. That there are so few, considering the numberless evils resulting from the habit, clearly illustrates the difficulty of the undertaking.

In face of all these nearly insuperable obstacles, the intemperate still persist in practising the arts of self-deception. They sometimes abandon some kinds of intoxicating liquors for others. But this is only to divert the stream from one channel to another. They do not sufficiently consider the inefficacy and the absurdity of partial reformations. It may be safely asserted, that *no instance can be produced of a person, who has completely reformed from a habit of intemperance, while he has retained the use of any one liquor capable of producing inebriation.* If he renounce the use of ardent spirits, he may be easily intoxicated with wine. Or if this also be abjured, while cider is retained, it will require only to to take this liquor in larger quantities; and while the cause of intoxication is removed, the habit will still remain. How dangerous then, and yet how common, the reliance for reformation from intemperance, on a merely partial renunciation of inebriating liquors?

A further proof of the delusion, to which the intemperate are subject, is the circumstance that, though they often break their most solemn resolutions, they still continue to form them with sanguine hopes of success. Long after their friends have lost the expectation of their recovery, they, notwithstanding,

> "Resolve, and re-resolve, and die the same."

Another delusion, to which they are prone, is, that the sin of intemperance will be forgiven them, on the ground of the strength of appetite, or of temptation. But what argument can they find from scripture or reason to support such a miserable hope? This conclusion involves the absurd principle, that whenever we have made the calls of appetite or of passion strong by indulgence, we are completely justified in obeying them. There is no enormity, which such a principle might not be forced to justify.

The intemperate, in fine, often find comfort in the delusive expectation, that they shall reform before they die. But what rational ground have they for this hope, unless they have already begun the work of reformation? No truths are more firmly established than these, that the inveteracy of habits is increased by repetition; and that no purposes of amendment afford any good prospect of success, unless they are already in a train of execution.

PAUPERISM IN ENGLAND.

The Philanthropist for October, 1812, contains an able and interesting article, "On the poor, and the poor laws." This article discloses some facts which are but little known or thought of in our country. The article is thus divided. "1. The extent of

pauperism." "2. Causes." "3. Effects." "4. Remedies." The extracts now to be given will be from the two first heads.

The extent of pauperism in England and Wales is represented as enormous, as will be evident from the following passages:

"In consequence of the distress and alarms in 1800 and 1801, a more than ordinary degree of attention was called to the state of the poor. An act of the legislature was passed for making a census of the poor: for obtaining a statement from each parish of the *number of persons* obtaining parochial relief, and of the *sum annually expended.*"

"The annual expenditure on account of the poor, according to the returns in 1776, was 1,523,163*l.*; according to those in 1785, was 1,943,649*l.* In the year 1803, it is stated in the abstract, at 4,113,164*l.* The abstract, 1803, exhibits 1,039,716, as the existing number of paupers."

"An account of the population of England and Wales was taken by act of Parliament in 1801. The resident population was found to be 8,872,980. The paupers 1,039,716—an eighth part of the whole population."

"It is the glory of this country, that the proportion of its people who may be ranked in the middle and upper classes is very great; we should think it not less than one fourth. If we deduct one fourth from the resident population, there remains 6,654,635 for the numerical amount of the labouring population—of which a *sixth part* nearly are paupers. It is the fact in England, the extraordinary fact, that of her industrious population, not much less than one in every six is in the condition of a beggar—is supported by charitable contributions."

Under the head of "Causes," this question is proposed, "What is the cause that pauperism has increased so very rapidly during the last thirty years?" The following are some of the observations in answer to the question.

"The increase of pauperism is of necessity owing to one or other of two very deplorable causes: either to the diminution of the wealth and capital of the country; or to the corruption and degeneracy of the great body of the people."

"If the increase of pauperism is not owing to the diminishing of the wealth of the country, it must be owing to the diminution of good, and the growth of bad qualities, in the character of the great body of the people."

"Where the government is good, the people are virtuous: where the government is bad, the people are vicious. The qualities of the people may always be taken as a criterion, and that an exact one, of the practical operation of the political system."

"If we follow the opinion of those who maintain the increase of the national wealth—In what particular manner has the government, within the last thirty years, been operating malignantly on the character of the people?"

"One thing is obvious to all men. The nation has during

a great part of that time been at war: and during the period of the war, we believe it may be proved, that the whole, or about the whole of the increase of pauperism has taken place. Now the change from a state of peace to a state of war, in our opinion, never takes place—without the most deleterious effects upon the character of the people. War directs the minds of men to violent and irregular proceedings. The operations of war are the very reverse of the operations of industry, sobriety, and the ordinary virtues of the poor.—A long continuance of war, therefore, has always a tendency to make the people more idle, thoughtless, dissipated, shameless, and vicious; in fact, to give them all those qualities, which most naturally lead to the *gibbet* or the *work-house*."

"Governments, generally, by their operations, add to the vitiating effects of war upon the character of the people. They industriously work upon their minds, to keep them in good humour with the war. This is done by praising every thing warlike—by perpetual railing against the enemy, by ascribing to him every bad and hateful quality—by boasting extravagantly of the nation's own qualities, ascribing to it the highest virtues, copious resources, invincible strength.—The vice of lying is taught the people, and taught them most impressively, by the highest example and the highest authority.—No vice more deeply taints the character than mendacity. Under the shape of a cloak it acts as an inducement and a temptation to every vice, to every crime."

"Among the common people, not a family that has a member of the balloting age, ever lives in peace. Their minds are by necessity turned from the thoughts of regular industry; because no man of the balloting age can answer for his lot for a year. To what end serves it to lay a scheme for life, when the ballot can hardly fail to interfere and destroy it?—Its efficacy in increasing the evil of pauperism cannot fail to be immense."

"Another of the effects of war, which falls with a most hostile operation upon the virtuous and industrious habits of the people, is the weight of taxation. The motive to industry, as all the world acknowledges, is the enjoyment of the fruits of that industry.—The motive to industry then, must be greater or less in proportion as the fruit which is the object of industry, is left more or less entirely to the enjoyment of the earner. Whatever share of a man's earnings he is obliged to part with in the shape of a tax, is so much deducted from the strength of the motive, by which he would otherwise be impelled to industry. By this operation, the influence of war in impairing the force of industry is pretty evident."

The "extent of pauperism" in this article is given as it stood in 1803, but not as it was in 1812. In the next number of the Philanthropist the subject was taken up by another writer, and a calculation was made for five distinct periods, to show the increase

of paupers, and of the rate for their support. The result is given as follows:

	The "poor's rate"	
In 1688	was	665,362*l.*
— 1776	—	1,523,163*l.*
— 1785	—	1,943,649*l.*
— 1803	—	4,113,164*l.*
— 1812	—	16,452,656*l.*

	Number of Paupers	
In 1688	was	18,623
— 1776	—	257,725
— 1785	—	294,786
— 1803	—	1,039,716
— 1812	—	2,079,432

The calculation for 1803 appears to have been made from parliamentary documents; that for 1812 was made from the price of bread in 1812 compared with the price in 1803. It may therefore be incorrect; but the writer excludes, in his calculation, the "beggars," the "hospital patients," and the "alms-house inhabitants," which, if included, would, in his opinion, swell the amount of pauperism far beyond the estimate he has given.

War has unquestionably been the principal source of this terrible amount of pauperism in England. By their warring character, that people have brought on themselves an enormous national debt, which we may presume will never be paid, so long as they continue to glory in their military enterprises. In addition to this, they have probably reduced more than one eighth of the whole population of England to the condition of paupers, who cannot obtain a subsistence without parochial aid, and a vast multitude to a state of absolute beggary. These are some of the concomitants of *military glory*, and the genuine fruits of supporting an anti-christian custom.

Is it not probable that *one fifth* of the property which that nation has expended and destroyed within a century, in their warring career—had it been judiciously appropriated to pacifick and benevolent purposes—would have been sufficient to have preserved peace with every country, to have extinguished their national debt, to have saved a million of paupers from that unhappy condition, and to have made Great Britain the admiration of the world!

Shall not then, the people of our country learn wisdom from what they know of the effects of war on other nations, and be more ready to contribute of their property for the diffusion of benevolent and pacifick principles, than for the support of a horrible custom, which involves guilt and wo, in proportion to the celebrity it acquires!

But in Great Britain I behold "much that I love," as well as "all that I abhor." In the midst of her military career, the seeds of peace have been sown in that country, by the establishment of a multitude of religious, benevolent, and humane societies, which are supported with astonishing zeal and liberality—which promise a renovation of the British character, and to give to that nation a kind of pre-eminence and glory far more worthy of admiration, than that for which she is

now an object of envy to surrounding nations.

If the people of our country wish to maintain a rivalry with Great Britain, let it be in an effort to see which can do the most good, and not which can do the most mischief. If one tenth of the amount we now have to pay as "the price of blood," could be annually expended in diffusing the principles and spirit of peace, we should probably never be again subjected to the curse of war. But so long as we cherish the principles and spirit of war, we may expect to bear the burden of a heavy *blood-tax*, and that the number of our paupers will be continually augmenting.

Report of a Committee appointed by the Massachusetts Convention, of Congregational Ministers, on the subject of War.

The Committee appointed the last year, "to consider whether it be expedient for this Convention to adopt any measures, and if any, what, to correct the publick mind on the subject of war," have attended that service, and beg leave to report,

That, as war is one of the greatest of human evils, and the popular opinions respecting it are among the most pernicious of human errours, it highly becomes the ministers of the Prince of Peace, and the religious instructors of mankind, to employ their united influence and endeavours for its prevention and abolition. Your Committee have great pleasure in stating, that, since the last meeting of the Convention, an Association has been formed, which takes the name of the Massachusetts Peace Society, and which is already very respectable in numbers and in weight of character. They would, therefore, respectfully recommend, that the members of this Convention should become members of that society; and that they severally use their influence to induce others to become members, and to promote the formation of Auxiliary Peace Societies, in their respective towns or vicinities. Your Committee also beg leave to submit to the Convention an Address to the community at large, on the subject of war, which they have seen fit to prepare for consideration.

By order of the Committee,
S. WORCESTER, *Chairman.*
Boston, *May* 29, 1816.

The Address reported by the above named Committee, and accepted by the Convention.

The Convention of Congregational Ministers in Massachusetts, impelled by a sense of duty, and solicitous to revive and disseminate the genuine spirit of the gospel, take the liberty of addressing their fellow christians of all denominations, and their fellow-citizens of every description, on the subject of publick war. In their estimation, no other subject has been more extensively or more radically misapprehended.

The history of past ages combines with the language and practice of modern times, to prove that publick war has too commonly been viewed much in the same light, as the unavoidable convulsions of the natural world, and resorted to with little more conviction of responsi-

bility for its tremendous ravages, than if they were occasioned by hurricanes, earthquakes, and volcanoes. Is there not, however, an immense difference in the two cases? Are not the convulsions of the natural world beyond the control of mortal power? And is not war, with all its horrours, the proper fruit of human choice and agency? This difference shows the absolute futility of what is often alleged in vindication of the sanguinary custom,—That, while it sweeps the worthless and vile from the stage of life, it calls dormant genius and enterprise into action, unites divided kingdoms and states, and ends, like the tempest, in a calm, rendered more grateful and salutary by the general agitation. What right has man, a moral being, amenable at the tribunal of heaven for the rectitude of his intentions and pursuits, to "do evil, that good may come?" To hurry thousands of his fellow-creatures into untimely graves, and send them, unprepared, to their last account, under pretence of benefiting survivors? Vain pretence: "for the sword devoureth one as well as another;" and the experience of ages testifies, that the tendency of war is, not to diminish, but to increase the aggregate amount, both of vice and misery.

But were it otherwise; were war productive of all the advantages, which its advocates allege, the question, whether it be compatible with the requisitions of Christianity would still remain to be solved, before we could have recourse to it, without a crime. And "what saith the scripture" to this question? How do the sacred writers of the Old and New Testaments represent the obligations and the effects of our holy religion, in relation to war? Let them speak for themselves: "In the last days it shall come to pass, that the mountain of the Lord's house shall be established upon the top of the mountains, and it shall be exalted above the hills; and all people shall flow unto it. And many nations shall come and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion, and the word of the Lord from Jerusalem. And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into ploughshares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more."

Such is the style in which "holy men of old, who spake as they were moved by the Holy Ghost," predicted the nature, tendency, and operation of Messiah's reign. Of the like import was the celestial anthem, at the annunciation of his birth: "Glory to God in the highest, and on earth peace, good will toward men." Of the same spirit were his personal instructions. "Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy: But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you and persecute you: that ye may be the children of your Father who is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." His instructions were illustrated and enforced by his example. "When he was reviled, he reviled not again, when he suffered, he threatened not, but committed himself to him that judgeth righteously." With his dying breath he interceded for the most impious and cruel of murderers: murderers, whose hands were imbrued in his own blood: "Father, forgive them, for they know not what they do."

In exact accordance with these sentiments, instructions and examples, were the lessons inculcated by his inspired apostles: "Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance, is mine, and I will repay, saith the Lord. Therefore, if thine enemy hunger, feed him, if he thirst, give him drink. Be not overcome of evil, but overcome evil with good." "If ye have bitter envying and strife in your hearts, glory not, and lie not against the truth. This wisdom descendeth not from above, but is earthly, sensual, devilish. For where envying and strife is, there is confusion, and every evil work. But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace." "If a man say I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? And this commandment have we from him, that he who loveth God, love his brother also."

"From whence then come wars and fightings among you? Come they not hence, even of your lusts that war in your members?" Pause, brethren, and decide. Is not the true source of war here disclosed? Does not war always spring from the worst passions of our nature? And in its whole progress is it not unfriendly to the meekness, benevolence, and charity, which characterize the heirs of eternal life, and perilous to the souls of men? Surely then, you will not deny your obligations to make every effort in your power, to prevent its recurrence, and to perpetuate the repose and harmony of your country, and of the world.

Have not the people, in every realm of christendom, seen and felt enough to know, that they are sure always to lose by this desperate game? The immediate privations and sufferings of war, numerous and deplorable as they confessedly are, compose but a part of the evils with which it is fraught. Its pernicious consequences are durable. Men, familiarized with the weapons of destruction, and accustomed to assail the persons and possessions of others, do not readily relinquish the impressions and habits of such a career. Cherishing the notions of honour, and the principles of retaliation, by which they have long been governed, they necessarily bring many vices of the camp into the ordinary walks of society.

Hence the frequency of duels, with other disgraceful collisions, which commonly succeed, as well as accompany publick hostilities; and hence, too, the civil commotions and fatal revolutions which sometimes ensue. There is reason to think that the harshness of behaviour, defect of sympathy and propensity to give and to take offence, which often mark the intercourse, and impair the satisfaction and benefit of private and domestick life, are promoted by the spirit and temper generated by wars.

Could all the attendant and consequent mischiefs of any one of the countless wars, which blacken the page of history, be concentred to a point, were it possible, at the same moment, to behold, not only the mangled dead and the writhing tortures of the dying; but to witness the bitter weeping and lamentation of the thousands bereaved of husbands, fathers, brothers, and friends; and to survey the wretched multitudes crippled by the loss of limbs, tormented by incurable wounds and diseases, reduced to abject poverty, subjected to uninterrupted discord, plunged into vice, and exposed to

endless perdition;—instead of contemplating the event with complacency, or its authors with admiration, you would turn from the one with horrour, and from the other with heartfelt grief. Penetrated with a lively sense of the guilt and misery of war, you would incessantly strive for deliverance from the desolating scourge, under which "the whole creation has groaned and travailed in pain together until now." Unquestionably there is a wide difference between offensive and defensive war. But every war is offensive, at least on one part; and if offensive war can be prevented, defensive war will of course be superseded.

'But what,' you exclaim, 'can we do, in aid of an achievement so arduous?' You can reprobate and discourage that rancorous animosity, prejudice and jealousy, which are the fuel of war; and without which its destructive flames never were, and never will be enkindled. You can accustom yourselves, and incite others to view the whole human race as brethren, bound to the constant exercise of mutual kindness, forbearance, and love. You can perceive and expose the wickedness imputable to the children of the same divine and beneficent parent, when they envy, provoke, and destroy one another. You can appreciate and portray the many and great advantages, which would flow from the universal observance of that golden rule. "All things whatsoever ye would that men should do unto you, do ye even so unto them." In a word, you can "study the things which make for peace, and things wherewith one may edify another;"—and these are the most natural and efficient means of accomplishing the design proposed. By these means, you will contribute to diffuse through your respective circles of intercourse, whether more or less extended, that conciliatory disposition which tends, above all things else, to put an end to "the confused noise of battles," and to the agonizing spectacle of "garments rolled in blood:" a disposition, which, spreading in every direction, may, at length, reach and meliorate the policy and condition of all mankind. Yes, brethren; your exertions, however unpromising at their commencement, may eventually extend their benign influence to "principalities and powers," and induce stipulations among them, which shall bring all their differences to an amicable adjustment, without resorting to arms and bloodshed. It is possible that "this generation may not pass away, till all these things shall be fulfilled:" till a new law of nations shall give an opening to better times. Something analagous to such a law of nations, is found in the treaty, which has recently restored tranquillity to our country. In case of disagreement between the parties, the boundary line is to be determined by referring the merits of the cause to an impartial umpire; and his decision is to be final. Now if questions about territory; questions, which as frequently and as justly generate war, as any other, may be honourably settled in this way, where is the impracticability of constituting, by general consent, a Grand Tribunal of Umpires, to pass sentence upon all matters in dispute between particular governments.

Another signal event of this auspicious era, adapted to arouse attention, and stimulate activity, is the unexampled compact lately formed between three of the greatest monarchs of Europe, the Russian, Austrian, and Prussian: a compact, which they solemnly declare has no other object, than "to show, in the face of the universe, their unwavering determination to adopt for the only rule of their conduct, both in the administration of

their respective states, and in their political relations with every other government, the precepts of the christian religion, the precepts of justice, of charity, and of peace; which, far from being applicable solely to private life, ought, on the contrary, to influence the resolutions of princes, and to guide all their undertakings, as being the best means of giving stability to human institutions, and of remedying their imperfections." Meanwhile, they invite "all powers, who shall wish to profess the sacred principles" which dictated the measure, "and to acknowledge how important it is to the happiness of nations, too long disturbed, that these truths should henceforth exercise upon human destinies all the influence which belongs to them," to join in "this holy alliance." Thus, in the face of the universe, have these three mighty potentates erected the standard of peace, and invited all nations and all people to rally round it, and combine their influence for the permanent tranquillity and happiness of the world. Only let the principles here solemnly proclaimed be universally adopted, and carried into effect; and wars will cease unto the end of the earth, the spear will be cut in sunder, and the chariot will be burned in the fire.

The late tremendous series of conflicts and calamities which have desolated Europe, and terrified the world, seem to have produced an extensive conviction, not only of the direful effects and consequences of war, but also of the unsoundness and iniquity of its principles and maxims. The signs of the times, indeed, seem clearly to indicate the approach of the long looked for period, foretold by prophets and sung by poets, when "the wolf shall dwell with the lamb, and the leopard shall lie down with the kid, and there shall be none to hurt or destroy." When "the spirit from on high, shall be poured out, and the wilderness shall become a fruitful field, and the fruitful field be esteemed a forest; and judgment shall dwell in the wilderness, and in the fruitful field shall reside righteousness; and the work of righteousness shall be peace, and the effect of righteousness, perpetual quiet and security." The felicities of such a period will be realized; for the word of Jehovah is sure. But before they can be realized, the long nurtured errours in regard to war, must be corrected, the passions and the spirit of war must be counteracted and suppressed; and the principles and the spirit of peace must be imbibed and diffused. It is hoped, and with good reason, that, by the blessing of Heaven, the societies instituted in this, and other countries, for the purpose, will gradually diffuse the purifying light of revelation throughout the earth: And is there less ground to hope, that universal and perpetual peace might be the ultimate effect of similar Associations for the abolition of war? Blessed be God, similar Associations for the abolition of war are already in existence and operation. Beside other movements of the kind in America and Europe, a "Peace Society," to which, among many others, a considerable number of our most enlightened and virtuous civilians belong, has been organized in this Commonwealth; and impressive publications, tending to illustrate and enforce the subject now submitted to your deliberation, have simultaneously issued from numerous pens, on both sides the Atlantick; a subject, to which interest, as well as duty, humanity, as well as religion, urges your most serious attention. "Consider of it, take advice, and speak your minds."

In Convention of Ministers, 29th May, 1816, Dr. Worcester, from the Committee, appointed last year, to

consider, whether it is expedient for this Convention to adopt any measure, or measures, and, if any, what, to correct the publick mind on the subject of war, made a report, and read an address to the publick, which the Committee recommended to be published.—Whereupon voted,

That this Address to the community, on the subject of war, be recommitted to Dr. Worcester, Mr. Packard, of Marlborough, and President Kirkland, to be by them revised and published, as containing the sentiments of this Convention.

A true copy from the records,

JOHN PIERCE, *Scribe.*

Report of the Executive Committee of the Bible Society of Massachusetts, prepared for the Anniversary of the Society, June 6, 1816.

The Executive Committee of the Bible Society of Massachusetts respectfully report, that their operations during the last year have been as extensive as the funds of the Society will permit. A larger number of Bibles has been distributed than in any preceding year; and as a proof that this charity is needed, your Committee would observe, that they have not been compelled to seek opportunities of distribution, but have continually received application in behalf of the destitute, from individuals, whose characters afford every security of a faithful and judicious attention to the objects of the Society.

Your Committee have distributed during the last year,

186 large Bibles,
2475 Common Bibles,
556 Testaments.

3217 whole number.

Of this number, seven hundred have been committed by special order of the Trustees to Messrs. Daniel Smith and Cyrus Kingsbury, missionaries, to be distributed in the western states, where a deplorable want of Bibles still exists. There is reason to hope, that the benevolent concern which has been expressed for the destitute condition of these extensive and newly settled regions is awakening in the inhabitants a solicitude and zeal for the supply of their own spiritual necessities; and a more animating reward cannot be desired.

The remainder of the Bibles have been distributed chiefly within the limits of this Commonwealth, and generally by the agency of the ministers of religion. Your Committee have every reason for believing, that proper objects have been selected for your bounty. They have understood, however, that in some instances poor families, by making application to different individuals, have received a greater number of Bibles than they needed; and this inconvenience has been particularly experienced in this metropolis, where the distribution is necessarily made by numerous hands. Whilst it is earnestly desired that liberal principles may be adopted in communicating the Word of God to the poor, it is also hoped

that this charity may not be brought into discredit by any abuses, which a proper care may prevent.

In some towns of the District of Maine, associations have been formed for the purpose of ascertaining the number of families destitute of the scriptures, and of making joint application for their relief. A similar method might usefully be extended to other parts of the Commonwealth. Christians should every where remember, that their Master preached his gospel to the poor, and has particularly committed this suffering class of fellow-beings to their kindness and care.

The members of this Society will expect no recital of any sudden or astonishing effects produced by the Bibles which they have distributed. The influence of the scriptures is seen among the poor as among the rich, not in a miraculous transformation, but in a silent and gradual improvement of the character. It is enough to know, that a Bible has been thankfully received by a destitute family. The precious gift can hardly be unavailing. In hours of leisure, and especially on the Christian sabbath, its pages will be opened. It will be a resource in trouble and in declining life. It will attract the attention of the child; and we trust that, though often disregarded, it will plead successfully, with some who read it, the cause of God and eternity.

We continue to receive assurances of the very grateful acceptance of the Bible by the poor. In a letter from the District of Maine, it is observed, "The Massachusetts Bible Society has added much to the triumphs of the gospel, carrying the word of life to the dwellings of the poor. Some who had lived for years without a Bible in their families, have become, as I have reason to believe, fond of reading it, and make it a book for family use. A number of aged people have been peculiarly benefitted by the large octavo Bibles. Many, in this part of the country, have expressed to me their gratitude to heaven for your bounty." In another letter from Plymouth county, it is observed, "The large Bibles were given to the aged poor, whose hearts appeared to be made glad on receiving the invaluable treasure. It has been gratifying, to convey the Bible, containing divine consolation, to a number of poor afflicted widows, left with a number of fatherless children. The consideration that others have had new Bibles has induced some who were able, but had neglected it, to purchase a large family Bible." Thus the benefits of our Institution extend to those who are not the immediate objects of its bounty. A deeper sense of the importance of the Scriptures is communicated to many by whom our efforts are observed. It should be a subject of sincere gratitude, that we are permitted to contribute to the noblest and most benevolent purposes of God, to participate in the work of enlightening the world, and of car-

rying to the obscure retreats of want and wo the glad tidings of forgiveness and immortality.

The institution of Bible Societies forms an era in the history of the church. It is the chief glory of our age; and it sheds a purer and more enduring splendour on the nation in which it originated, than all her victories. We rejoice in being able to report to you the continued and increasing efforts of the British and Foreign Bible Society, to which the honour belongs, of leading the way in this career of godlike philanthropy. It is not the least of the merits of that Institution, that, by awakening inquiry, it has discovered the great and almost incredible want of Bibles in the Christian world. Who among us had imagined, that, in extensive districts of Europe, scarcely a copy of the Scriptures could be found, and that to some who bore the name of Christians, the meaning of the word Bible was unknown? The dishonour which these facts have thrown on Christians, has been, in some measure, effaced by the zeal which has every where been kindled to scatter this darkness, and to supply the destitute of all nations with the word of God. This spirit is not confined to the country in which it first broke forth. The flame has spread over Europe. Never before was so generous an impulse communicated to so many hearts. Never since the first promulgation of Christianity, has so sublime a spectacle been exhibited, as that which we now witness, of Christians, in both hemispheres, separated by language, climate, manners, and oceans, forgetting their distinctions, and conspiring as brethren in the work of illuminating the world. Perhaps human history affords no example of such extensive co-operation for the good of mankind.

From such institutions, founded by the most illustrious men, patronized by sovereigns, endowed by opulence, and inspired and sanctified by ardent love of God and mankind, are we not authorized to hope a melioration of the moral and religious condition of society? May we not anticipate a more extensive and glorious manifestation of the power of Christianity on the hearts of men? May we not especially hope, that Christian nations, being thus united under the peaceful standard of the cross, and labouring and triumphing together in the cause of their common Lord, will drink more largely into his spirit, will exchange their animosities for love, and will shrink with horrour from the thought of devoting each other to slaughter and desolation.

In contributing to the great object, which is interesting to so many hearts, it is hoped that we of this Society shall not be unfaithful. Belonging as we do to a growing and prosperous community, it will be no light reproach if we withhold our support from a work, which will associate us with the best men who have lived before us, and with the purest and most illustrious characters of the present age.

By the Executive Committee.

Donations for the past year.

Rev. Thos. B. Gannet	$3		Rev. Jas. Flint	$2	
Mr. Jonathan Osgood	10		Ladies of Cohasset	1	50
A Lady, by Rev. Ch. Lowell	2		Rev. Mr. Homer for 4 Bibles	5	
Mr. Aaron Sawyer	1		Rev. E. Dexter for a friend	1	
Mrs. Nancy Cook		50	25 Seamen for 25 Bibles	6	25
Persons in Hanover, N. H. for Bibles	20		Mr. Ashur Benjamin, one dozen Testaments		
A collection in Newburyport	2	50	Rev. John Pierce, cent contributions in Brookline	38	39
Miss Coffin	3		Mr. James Leeds, Brookline	5	
Mr. John Odin	5		Mr. Darius Smith	3	
Rev. E. Dexter for a Bible	1		Six Bibles sold	5	25
Mr. Joseph Goddard	5		Samuel Salisbury, Esq.	50	
Rev. E. Chapin	3		Caleb Bingham, Esq. an order on State Treasurer for his fees as director of State Prison	50	
Bristol Bible Society for Bibles	75		A Lady, by Rev. Mr. Stetson	8	
Rev. Jas. Flint by Mr. Channing	10		Rev. William E. Channing	5	
Mr. Edward Phillips	50				
Rev. Henry Colman	5	50			

Life subscriptions the past year.

Mr. Amos Lawrence	$50	Mr. John Grew	$50
Mr. Henry Sigourney	50		

Statement of receipts and expenditures of the Massachusetts Bible Society, from June, 1815, to June, 1816.

1615.			1815.		
June, Balance on hand from last year	1631	49	June, Cash paid Rev. J. Mills' expenses of transporting 600 Bibles over land during the War, to the Western country	46	1
Balance on hand from last year, omitted	33	75	Paid for Bibles and Testaments *the past year*	2712	76
Collection after Anniversary Sermon	296	90	Paid A. J. Allen for Stamping	26	81
Dividends on Shares in Bank	135		Porterage, Wharfage, and Freight, &c.	8	12
Donations the past year	257	89	Second Instalment on Manufacturers' and Mechanicks' Bank Shares	375	
For Bibles	112	50	Paid J. Simonds for collecting	38	72
From 306 Annual Subscribers 1029 / From 3 Life Subscribers 150	1179				
	$3646	53			

Paid J. Eliot for printing	70	
Paid expenses of shipping Bibles	3	50
	3280	92
To balance in the Treasury, June 6, 1816	365	61
	3646	53

BOSTON, June 6, 1816.
Errours Excepted,
JOHN TAPPAN, *Treasurer.*
JOHN GREW, *As. Treas.*

RECENT ANNUAL MEETINGS IN BOSTON.

The Humane Society of Massachusetts held their Annual Meeting on Tuesday, the 14th of May. The annual discourse was delivered by John Gorham, M. D. The officers for the present year are, Aaron Dexter, M. D. *President,* Hon. Thomas Dawes, 1*st Vice-President,* William Spooner, M. D. 2*d Vice-President,* Samuel Cobb, Esq. *Treasurer,* Rev. Charles Lowell, *Corresponding Secretary,* Chas. Davis, Esq. *Recording Secretary. Trustees,* Samuel Parkman, Esq. Joseph Coolidge, Esq. Samuel Bradford, Esq. Benjamin Rich, Esq. Ephraim Eliot, Esq. Jonathan Amory, Jun. Esq.

The annual meeting of the Society for the religious and moral improvement of Seamen was held on Wednesday, the 15th of May. The officers chosen for the present year, are

Gamaliel Bradford, Esq. *Pres.*
William Ropes, Esq. *Treasurer.*
Rev. Jos. Tuckerman, *Sec'ry.*

Rev. William E. Channing, Rev. Charles Lowell, Rev. Samuel C. Thacher, Rev. Francis Parkman, Hon. Richard Sullivan, and Henderson Inches, Esq. *Executive Committee.* (For the An. Report, see p. 190.)

On Monday, the 27th of May, *The Massachusetts Congregational Charitable Society,* for the relief of destitute widows and children of Congregational Ministers, held their annual meeting, and chose officers.

His Hon. William Phillips, *Pres.*
David Osgood, D. D. *Vice-Pres.*
Eliphalet Porter, D. D. *Treas.*
Rev. Jos. M'Kean, L L. D. *Sec.*
Council. Hon. George Cabot, Rev. Joseph Dana, D. D. Rev. Abiel Holmes, D. D. Rev. William Shaw, D. D. Rev. John Prince, LL. D. Rev. Henry Ware, D. D. Samuel Parkman, Esq. The Rev. Dr. Pearson was elected member of the Society, in the place of Dr. Lathrop, and Hon. Josiah Quincy, in the place of Hon. Stephen Choate.

The New-England Tract Society elected its officers the same day.

Wm. Bartlett, Esq. *President,*
Jed. Morse, D. D. *Vice-President,*
Rev. John Codman, *Cor. Sec'ry.*
Rev. Joshua Huntington, *R. Sec.*
Jeremiah Evarts, Esq. *Treasurer.*
Henry Homes, *Auditor.*

Jedediah Morse, D. D. Rev. Jno. H. Church, Rev. Leo. Woods, D. D. Saml. Farrar, Esq. Mr. John Adams, *Executive Committee.*

On Tuesday, 28th of May, *the Episcopal Convention* met in Trinity Church. The Rev. Titus Strong, of Greenfield, preached the annual sermon from Exodus iii. 2. "And the angel of the Lord appeared unto him in a flame of fire, out of the midst of a bush," &c.

At four o'clock, P. M. the Rev. Charles Lowell delivered the ninth annual sermon before *The Society for promoting Christian knowledge, piety, and charity,* in the First Church, from Deut. i. 27, and part of the three following verses.

Officers of the Society.
Eliphalet Porter, D. D. *Pres.*
Samuel Parkman, Esq. *V. Pres.*

Elisha Clap, A. M. *Treasurer.*

Rev. Samuel Ripley, *Sec'ry,* and eight Trustees. The object of this Society is, to promote the knowledge and practice of religion, by the publication and distribution of religious tracts. The subscription is two dollars annually.

The preacher, for the next anniversary, is Dr. Richmond, of Stoughton; and for the succeeding, the Rev. Wm. E. Channing, of Boston.

In the evening of the same day, the Rev. Elisha Fiske, of Wrentham, preached the seventeenth annual sermon before *The Massachusetts Missionary Society,* in the Old South Church, from Nehemiah. "I am doing a great work; so that I cannot come down. Why should the work cease, whilst I leave it, and come down to you?"

On the morning of the General Election, the Rev. Joshua Bates, of Dedham, preached the annual sermon before *The Society for promoting Christian Knowledge,* from John xvii. 17. "Sanctify them through thy truth."

Officers of the Society.

Eliphalet Pearson, LL. D. *Pres.*
Rev. Ab. Holmes, D. D. *V. Pres.*
Dr. James P. Chaplin, *Treas.*
Mr. Oliver Brown, *Clerk.*
Rev. Jed. Morse, D. D. *Sec'ry.*
Mr. Jacob A. Cummings, *Libra.*
Mr. Henry Homes, *Auditor.*

Directors,

The above, with Rev. William Greenough, Rev. John Codman, Rev. Samuel Gile, Rev. Joshua Huntington, Caleb Gannett, Esq. Deacon William Hilliard.

The next preacher is, Rev. Daniel Dana, D. D. of Newburyport.

At the *General Election,* the Rev. John Thornton Kirkland, D. D. LL. D. President of Harvard University, preached from Psalm cvi. 4, 5. "Remember me, O Lord, with the favour, that thou bearest unto thy people," &c.

In the evening the Rev. Ezra Ripley, of Concord, preached the second sermon in Boston, before *The Evangelical Missionary Society,* in the Old South Church, from John iv. 35. "Say not ye, there are yet four months, and then cometh the harvest," &c.

This Society was instituted at Lancaster, in 1807, and was the first to adopt the plan of locating Missionaries, instead of having them itinerants, as is the usual practice.

Officers chosen at the last annual meeting, in October, at Shrewsbury.

Hon. Elijah Brigham, *President.*
Rev. Ezra Ripley, *V. President.*
Rev. Nathl. Thayer, *C. & R. Sec.*
Hon. Benj. Heywood, *Treasurer.*

Trustees.

The President and Vice-President, ex officio, Rev. Aaron Bancroft, D. D. Rev. Reuben Puffer, D. D. Rev. Richard R. Eliot, Rev. Asa Packard, Rev. Isaac Allen, Hon. Joseph Allen, Deacon John White, Deacon Moses Coolidge, Thomas W. Ward, Esq. Isaac Fiske, Esq. and Mr. Josiah Bridge.

The next annual meeting, will be in the Chapel of Harvard University, 2d of October, at which the Rev. Isaac Allen, of Bolton, is to preach. The Rev. Wilkes Allen, of Chelmsford, is second preacher.

Any person may become a member of this Society, by paying two dollars annually in aid of the Institution.

The Massachusetts Convention of Congregational Ministers met, on the 29th and 30th of May.

The Rev. John Pierce was rechosen Scribe, and Rev. Charles Lowell, Treasurer.

On Thursday, the Rev. William E. Channing, preached the annual sermon before the Convention, from Isaiah ii. 4. "Nation shall not lift

up sword against nation; neither shall they learn war any more."

The collection, after sermon, was $663 05 for the benefit of the widows and orphans of deceased ministers.

Among the most important articles of business, transacted at this Convention, were the following:

A Committee of sixteen was appointed to inquire into the provision made in the Manufactories of this Commonwealth for the instruction, and moral and religious improvement of the children employed in them, and report next year.

An address to the publick was voted to be printed, being an attempt to correct the publick mind on the subject of war.

A Committee of seven was appointed to consider, whether any measures, and if any, what may be usefully adopted by the Convention to discountenance and suppress the great evil of intemperance, in the use of spirituous liquors; to consult with any Committee, that may be appointed by the Massachusetts Society for the suppression of intemperance, and with such gentlemen in civil life, as may be thought proper, and report the result of their deliberations and consultations at the next annual meeting of this Convention.

The Rev. Dr. Hyde, of Lee, is to preach the next year. The second preacher is the Rev. Dr. Ware, Hollis Professor of Divinity in Harvard University.

In the afternoon, *The Society for propagating the gospel among the Indians and others, in North-America*, held their annual meeting, and elected

His Hon. Wm. Phillips, *Pres.*
Eliphalet Porter, D. D. *V. Pres.*
Abiel Holmes, D. D. *Sec'ry.*
Rev. Wm. E. Channing, *As. Sec.*
Samuel H. Walley, Esq. *Treas.*
Mr. Josiah Salisbury, *V. Treas.*

Select Committee.

Samuel Salisbury, Esq. Jedediah Morse, D. D. Alden Bradford, Esq. Mr. James White, Rev. Charles Lowell, with the President, Secretary, and Treasurer.

The Rev. William Greenough, of Newton, is to preach before the Society, in First Church, the first Thursday in November. Dr. Foster, of Brighton, is second preacher.

The Society for the suppression of Intemperance met on Friday, the 31st of May, Rev. Jesse Appleton, D. D. President of Bowdoin College, delivered the annual address.

Officers chosen.

Hon. Nathan Dane, *President.*
Eliphalet Porter, D. D. } *V. Pres.*
Hon. Artemas Ward, } *V. Pres.*
Hon. Samuel Haven, } *V. Pres.*
Rev. Jos. M'Kean, LL. D. *C. Sec.*
Mr. John Tappan, *Recording Sec.*

Counsellors.

Rev. Dr. Worcester, Rev. Abiel Abbot, Rev. Dr. M'Kean, Rev. Joshua Bates, Rev. Charles Lowell, Hon. Richard Sullivan, Professor Levi Hedge, Jeremiah Evarts, Esq.

The person chosen to deliver the next annual discourse, is Dr. Worcester of Salem. After him, the Rev. Wm. E. Channing is to officiate.

On Monday, third of June, *The Ancient and Honourable Artillery Company* held their 178th anniversary.

The Rev. Paul Dean preached from Romans xiii. 4.

On Thursday, 6th of June, *The Bible Society of Massachusetts*, held its seventh annual meeting.

The Rev. John Pierce, of Brookline, preached from Galatians vi. 9. "Let us not be weary in well doing; for in due season we shall reap, if we faint not," on the motives to unwearied perseverance in distributing the scriptures.

There was a contribution of two hundred and twenty-six dollars.

Officers.

His Hon. Wm. Phillips, *Pres.*
Rev. John T. Kirkland, D. D. LL. D. *Vice-President.*
Rev. Samuel C. Thacher, *C. Sec.*
Rev. John Pierce, *Record. Sec'ry.*
Mr. John Tappan, *Treasurer.*
Mr. John Grew, *Assistant Treas.*

Trustees.

Dr. Freeman, Dr. Porter, Dr. Holmes, Dr. Baldwin, Rev. Charles Lowell, Rev. Joshua Huntington, Samuel Salisbury, Esq. Hon. William Brown, Hon. Isaac Parker, Hon. Peter C. Brooks, John Tucker, Esq. Joseph Hurd, Esq. Samuel Parkman, Esq. Joseph May, Esq. Henry Hill, Esq. Deacon John Simpkins, Hon. Thomas Dawes, Hon. Dudley A. Tyng.

Executive Committee.

Rev. William E. Channing,
Rev. Francis Parkman,
Mr. Edward Tuckerman, Jun.

The "Board of Commissioners of the Society in Scotland, for promoting Christian Knowledge," have not been obtained.

Bible Societies.

The Newark Bible Society has become auxiliary to the American Bible Society, agreeably to the provisions of the third article.

The New-York Auxiliary Bible Society has also voted to pay over to the National Society its surplus monies, after supplying its own district. The West-Chester Bible Society has passed a similar vote.

The Albany Bible Society has become auxiliary to the National Society, and voted a donation of $500 to its funds.

The Philadelphia Female Bible Society have also voted $500 to the National Society.

The constitution of the *Plymouth* and *Norfolk* Bible Society is omitted for want of room.

Ordinations.

June 5th, Rev. Joseph W. Curtis, over the First Church, in North-Yarmouth. Introductory prayer, by Rev. William Jenks, of Bath; sermon by Rev. E. Payson, of Portland, from 2d Corinthians v. 20; ordaining prayer by Rev. T. Lancaster, of Scarborough; charge, by Rev. S. Eaton, of Harpswell; right hand, by Rev. J. Scott, of Minot; concluding prayer, by the Rev. D. Thurston, of Winthrop.

May 15, at Bethlehem, Connecticut, Rev. John Langdon. At the same time two Missionaries, Stephen Mason and Herman Halsey, to labour in the State of Kentucky.

In Dracut, Rev. William Gould, over the First Church in that place.

Obituary.

Died at New-Mills, New-Jersey, Rev. Joseph Stratton, pastor of the Baptist Church in that place.

In Richmond, Virginia, William Marshall, Esq. Clerk of the Federal Court for that District.

In Amesbury, of hydrophobia, Mr. Francis Chase, aged 30. He was bitten about the middle of March by a heifer, which was supposed to have been previously bitten by a mad dog.

In Philadelphia, Peter M. Potter. His death was occasioned by a *moral hydrophobia*—he was killed in a duel.

At Norwich, Connecticut, Miner Babcock was executed for murder; and the Thursday following was appointed for the execution of Peter Lung, at Middletown, in the same State.

Suppose every man should be executed, who has been guilty of shedding innocent blood; how greatly would this diminish the population of Christendom! But while a *few* are hanged for such crimes, thousands are trained up to the business by the rulers of nations, and are *paid* and *praised* for the murders they commit!

THE

CHRISTIAN DISCIPLE.

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OUR SAVIOUR'S PROPHECY OF THE DESTRUCTION OF JERUSALEM.

[Continued from p. 210.]

THE siege of Jerusalem lasted only five months. But from the immense strength of the place, and the desperation of the inhabitants, it was expected to sustain a much longer resistance. According to the testimony of Roman historians, nearly a million of Jews perished within the walls; and Josephus supposed a still greater number.

Titus, the Roman general, after the conquest of the city, exclaimed—"We have fought with the assistance of God; it was God who drove the Jews out of these fortifications: for what could the hand of man effect against such works."

Our Saviour had said, "Except those days should be shortened, there should no flesh be saved; but for the elect's sake those days shall be shortened." Matt. 24. 22. The providential circumstances which seem to have shortened the time of the siege, were such as these—the intestine divisions among the Jews, the wanton destruction of provisions by the opposite factions, and the vast number of foreign Jews, who had come to Jerusalem to attend the passover. As the multitude of foreign Jews augmented the number inclosed within the walls of the city, they also increased the famine and the pestilence.

Our Lord also had said, "They shall fall by the edge of the sword, and shall be led away captive into all nations." The truth of this prediction and its accomplishment, we have no occasion to prove, by quoting authorities. Our Saviour added, "And Jerusalem shall be trodden down by the Gentiles, until the times of the Gentiles shall be fulfilled." In agreement with this prediction, Jerusalem has been subject to the Romans, the Saracens, the Egyptians, the Mamelukes, the Franks, and the Turks. The Jews have never possessed it, and they still remain distinct and dispersed among all nations. It is also never to be forgotten, that contrary to the usual practice of the Romans,—and to the will of Titus, who made exertions to preserve it—the city was entirely destroyed. They dug up the walls, they ploughed up the foundations of the temple: and the only monu-

ments left of the metropolis were some towers, which were suffered to stand, as proof of the impregnable nature of the works, and the courage of the besiegers. For said our Lord, "Thine enemies shall lay thee even with the ground, and they shall not leave one stone upon another which shall not be thrown down." "Behold your house is left unto you desolate."

The destruction of Jerusalem took place thirty-seven years after the crucifixion of our Saviour. This accords with his prediction. —"Verily I say unto you, this generation shall not pass away till all these things be accomplished. Heaven and earth shall pass away, but my words shall not pass away." Although he limited the time to that "generation," he did not foretell precisely the *day* or the *year*—"But of that day and hour knoweth no man, no, nor the angels which are in heaven, neither the Son, but the Father." The precise day had not then been revealed to him, but the event was to take place while some of that generation should be living. The uncertainty as to the day or the year, was a strong argument for vigilance on the part of the disciples, and hence the propriety of the reiterated injunctions, to *watch*, to *pray*, and to be *always ready*.

The circumstances which have been mentioned, are not even the larger part of those which might be enumerated and confirmed by undisputed histories. But on a careful review of those which have been mentioned, who will not be ready to exclaim—"O Lord, how unsearchable are thy judgments! and thy ways past finding out! who hath known the mind of the Lord, or who hath been his counsellor!"

But some unbeliever may ask, what is your authority for believing the minute fulfilment of these extraordinary predictions? We answer, that we have the same kind of evidence in support of the facts which have been stated, that we have for believing that there was such a city as Jerusalem, and that this city was destroyed—*the testimony of reputable historians.* Read the history of Josephus, then lay your hand upon your heart and say, whether any facts can be better substantiated. Josephus was a Jew, but not a Christian. He wrote his history of the conquest of Jerusalem, not under prepossessions in favour of Christianity, and was probably ignorant of the predictions of our Saviour. He was an eye witness of the calamities which befel his nation; and while he records them, he attempts to account for their unparalleled greatness, by describing the wickedness of the people. His history is confirmed by the publick register to which he confidently appeals; by the testimony of Vespasian, to whom his book was presented, and it has all the marks of authenticity which any narrative can be supposed to exhibit. But even if the history of Josephus had not come down to us, the Roman historians would have been sufficient to have confirmed the essential parts of the prediction. It is perhaps not too much to say, that there is no other portion of

ancient history more circumstantially, minutely and faithfully transmitted to us, than that of the Jewish war predicted by the Messiah. *Is there no providence in this?*

Will any objector ask,—Might not the prediction have been written after the event? We answer; on as good ground as you believe that Jerusalem was destroyed *when* it was, or that it was destroyed *at all*, you may believe that the prediction preceded the event. The question in short comes to this, Is any thing recorded in ancient history worthy of being credited?

I ask then, whether you believe that those books of the New Testament, called the gospels, of Matthew, Mark and Luke, were written by the men whose names they bear? If you say you do not; I must ask the reason: Why are they not as likely to be genuine, as the history of Tacitus, or any other writer of that age? Till some answer can be given to this question, may it not be taken for granted, that the books were written by the reputed authors, and before the destruction of Jerusalem? Matthew was one of the twelve apostles, and there is abundant evidence that all the apostles died before Jerusalem was destroyed, except John; and it is truly remarkable, that the *only* apostle who could have forged the prediction after the event, has not recorded it at all.

It may also be observed, that in the Epistles contained in the New Testament, there are plain allusions or references to such an event, as approaching. It seems to have been a thing generally expected by the Christians. Were then these Epistles written after the destruction of Jerusalem? If not, whence did the writers or the Christians in general, derive the idea of the tremendous calamities which were at hand? Need it be repeated, that the whole voice of antiquity repecting the Epistles, concurs in assigning them a date prior to the ruin of Jerusalem? Need the unbeliever be challenged to point out a single word, clause, or passage in the gospels, from which it can be reasonably inferred, that they were written after the predicted events took place. Had they been written subsequent to the events, would there not probably have been some specification of names and dates? Is there any thing in the complexion of these historians from beginning to end, which has even the appearance of cunning or imposture, or of any thing but unrivalled simplicity?

Once more; Suppose the prophecy to have been fabricated after the event. By whom was it done? It must surely have been done by a Christian. But in it there are admonitions of Christ to his disciples, to save themselves by flight. The Christians, when the siege approached, either did make their escape, or they did not. If they did, they must have had the prophecy among them; for the event was sudden and unexpected to the nation. If the Christians did *not* make their escape, let me ask, would any intelligent Christian, in writing for Christians a history

of their master, have been so absurd as to insert admonitions as delivered by him to them, of which they had made no use when the occasion occurred? Would he have fabricated these admonitions, when facts had already proved, that those who were most concerned to know and regard them, were either ignorant of them, or had treated them with neglect?

The subject is too important to be thus dismissed. Some reflections on the *prophecy* itself, and on the *principal event* foretold, may be expected in subsequent numbers.

WHY WAS JESUS CHRIST PERSECUTED?

It is an interesting question, Why was Christ persecuted? By what conduct, and what doctrines, did he awaken that unrelenting malignity which pursued him to the cross, and even exulted in his last pangs? The subject is important, as it throws a lustre on the character of our Lord, and as it may correct some mistakes as to the class of his followers, to whom the honour eminently belongs of walking in his steps.

One principal cause of the persecution of Jesus (a cause to which our remarks will now be confined) is to be found in the *enlarged, generous and liberal sentiments, which he communicated in relation to the character of God, and to the nature of religion.* Jesus was sent to live and to preach in the midst of a bigoted, exclusive and censorious people, who regarded God as a partial being, and expected to monopolize his favour, who regarded all other nations with contempt, and ascribed to the Creator the same unfriendly feelings, who placed religion in forms of worship which were confined to themselves, and, through an excessive and arrogant estimation of their own distinctions and peculiarities, discarded the obligations of general benevolence, and severed as far as possible the bond which united them to the great family of mankind. Such were the Jews, and especially the Pharisees;—and what course did Jesus pursue? His whole ministry was one continued testimony against their narrow and unworthy views of God and of his service; one continued testimony to the unbounded love of our heavenly Father, and to his delight in benevolence and charity, as the most acceptable service which his creatures can render him. Jesus continually taught, that the character of God is *parental*, that his love extends beyond the Jew to the Gentile, and that many shall come from the east and west, the north and south, and sit down with Abraham, Isaac and Jacob in his kingdom. He taught, that God prefers mercy or humanity to

sacrifice, that the noblest use of the Sabbath is doing good, and that the compassionate Samaritan, although a worshipper on Mount Gerizim, was more acceptable to God than the Priest and Levite, whose superiour light did not guide them to charity. He taught, that the Pharisee, notwithstanding his long prayers and disfigured face, was an abomination in the sight of Heaven, because he despised and condemned others, because he valued himself on his forms, and made a parade of saintship, whilst his heart was a stranger to mercy, justice, and the love of God. He taught that God abhors ostentation, censoriousness and spiritual pride, and that the service, in which he most delights, consists in the exercise of a candid and forgiving temper, and in modest and silent acts of kindness and devotion. In one word, he taught, that God loves not a chosen few, but sent his son to be the Saviour of the world; that Publicans, Sinners, Samaritans and Gentiles are all comprehended in the offers of his mercy; that love of enemies and a love of peace constitute men, in the noblest sense, children and and followers of their Father in heaven; and that the reign of Messiah consists, not in spreading a religion of forms, or in exalting a particular people, but in diffusing through the whole earth filial piety, humility, and charity. These generous and enlarged views were a principal cause of the malignity and persecution, which fell on the head of Jesus. The Elders, Rulers, Scribes and Pharisees, hated him because he testified against their narrowness, hypocrisy, pride and bigotry, because he resisted their exclusive feelings and hopes, and in his conduct and teaching, inculcated a liberality of sentiment altogether uncongenial with the spirit of his age. It is true, that they condemned Jesus at last on different grounds. They accused him before Pilate, of making himself a king and the Son of God. But in this they discovered their characteristick hypocrisy. At that very moment, they were looking with restless impatience for a distinguished personage, who would assume these very titles, of Son of God and king of Israel, and under whose sway they hoped to subvert the throne of the Cæsars; and one great objection to Jesus was, that he gave no countenance to these views, but preferred the glory of founding a spiritual empire of love to God and to mankind.

We thus learn one principal cause of that singular hatred with which Jesus was pursued, his actions watched, his words perverted, his character aspersed, and his blood shed on the cross as if he were the vilest of malefactors. To the same cause we must ascribe, in a great degree, the persecution of the apostles. Every where the Jews followed these first preachers of Christianity with clamour and rage, because they taught, that God was the God of the Gentiles as well as the Jews, that the blessings of the Messiah were equally extended to all mankind, that the partition wall of the Mosaick dispensation was broken down, and that love was the fulfilling

of the law, and the badge of the subjects of Messiah's kingdom.

These remarks place the character of Jesus in a peculiarly attractive and exalted light. I know not a stronger evidence of his divine mission and sublime virtue, than his superiority to the narrow spirit of his age, and his cheerful and resolute endurance of scorn and outrage, in inculcating the paternal character and unbounded love of God, and the glory and blessedness of charity. —From these remarks we also learn, to what Christians the honour eminently belongs of being conformed in principles, efforts and sufferings, to Jesus and his apostles. They are those Christians, who adhere to enlarged and liberal views of God's character and service amidst opposition and persecution, who, denying themselves and taking the cross, hold forth in a bigoted, exclusive and censorious age, those great principles which exposed their beloved Lord, and their elder brethren, the apostles, to reproach, and violence, and death.

It is a melancholy truth, that these generous views, which were persecuted in the time of Christ, have continued to be opposed to the present day. But at this we cannot wonder. The selfishness, pride, and timidity of men all unite in leading them to ascribe to God partial, narrow, severe, and tyrannical principles of administration, and to disparage, censure, hate, and persecute those, by whom more liberal views are cherished. It is melancholy to look back on the history of the church, and to observe that, notwithstanding the light of the gospel, as gloomy and as dishonourable views of God have been current among Christians, as prevailed among the Jews. The history of the church shews us, that the most difficult triumph of Christianity is over that exclusive spirit, which brought Jesus Christ to the cross. Would to God, that our own age were an exception to this truth. What a thick darkness at this moment hangs over a large part of Christendom. The mild and cheering light of the gospel hardly struggles through the clouds of errour. The *theory* which is embraced by many Christians in relation to the character, government and will of God, is truly horrible.—Do not some Christians believe, that God brings men into existence wholly depraved and wholly impotent, that he selects a certain number, as exclusive objects of that grace which is essential to salvation, and plunges the rest into eternal misery, on account of sins to which they were inevitably impelled by the nature which he gave them? Do not some Christians believe, that God consigns to eternal flames children who die in infancy, or if he spares them, that he still regards them as meriting this doom, and spares them that they may be trophies of his pardoning mercy? Do not some Christians believe, that the millions and millions of the heathen world, who are born and live in the thickest darkness, are all lying under sentence of endless wo, and can only be saved by that gospel which has never

been preached to them? Do not some Christians believe, that God will consign to eternal torments every individual, however unwearied in the study of the Scriptures, who cannot reconcile the doctrine of three persons in the Godhead, with the fundamental doctrine of the Divine Unity, and who conscientiously believes that the Scriptures every where speak of God as one person, even the Father? Do not some Christians believe, that God has not given one word of promise in the whole Bible, to some who are acknowledged to be among the best men on earth, whose only errour is, that they have been baptized by a minister, on whose head no hand of a bishop ever rested, and have declined submission to a discipline, which they sincerely believe to be unauthorized by the word of God? To conclude, do not vast numbers of Christians believe, that God confines his favour to those who assent to this or that obscure and inexplicable dogma, about which men of the greatest wisdom and apparent piety have been divided, and prepares intolerable and endless fire and wo for all who dissent from the unintelligible creed?—Is not such the God who is now worshipped by a vast number of Christians? and may we not say, that according to some of these views, he is a God of as dark and vengeful attributes as ever haunted the imagination of a Druid, or was ever adored in the gloomy forests of the North? Such is the God, whom many professed followers of the benign and compassionate Jesus, have placed on the throne of Heaven, a God, under whose dominion the universe would be shrouded with a horrid gloom, and existence become an infinite calamity! Such is the God, whose attributes have struck terrour into multitudes of conscientious believers, and from whose oppressive and degrading service, many have fled for refuge to infidelity, or to absolute thoughtlessness on the subject of religion?

It is a very interesting question, What is the duty of Christians while such darkness prevails? Their duty is to follow their master, in exhibiting in their lives and with their lips, enlarged, generous and liberal views of God and of his service. Let them be patient and persevering witnesses to his paternal character, his unbounded love, his equitable administration, and to the superiority of love or charity to faith, hope, and the most burning zeal. If they are appointed to suffer reproach, calumny, exclusion, excommunication, or the loss of the best earthly blessings in making this good profession, let them look to Jesus, who was persecuted before them in the same cause, and esteem it an honour to be associated with him, by a fellowship of sufferings. As affectionate children of God, let them lift up their voices against those sentiments which cover him with dishonour, and change him from the Father, into the tyrant and scourge of his creation. As brethren of the human family, and members of the body of Christ, let them never cease to oppose those exclusive

views of religion, which weaken the obligations of charity, sow dissension, and convert men into persecutors and revilers.

It is not intended by these remarks, to deny the Christian character to those, who hold the dishonourable views of God, which have now been exposed. In general, their hearts disclaim the principles of their creed; and the *precepts* of Christianity, which cannot be mistaken, contribute much to correct the practical influence of their *theory*. Still their theory does great injury. It distresses and degrades those who receive it. It shocks and disgusts many refined and generous minds. It spreads ideas of Christianity, which lead to contempt and rejection of the whole system; and should it be suffered to prevail to the exclusion of more just and honourable conceptions of the Gospel, it would prove as fruitful a parent of infidelity, as the Catholick faith has proved in France. No religion can ever subsist in an improving state of the world, but *that which exhibits God as a being worthy to be loved*, and *which breathes a divine charity into the hearts and lives of those by whom it is embraced.*

BOSSUET'S ACCOUNT OF THE REFORMERS.

A very interesting life of Bossuet, the celebrated Bishop of Meaux, and justly the boast of the Gallican Church, has lately been written in France, by Monsieur De Bausset, former Bishop of D'Alais, and biographer also of Fenelon. This work, among many other valuable articles, contains some of the sentiments of Bossuet with respect to the early Reformers; extracted from his celebrated "history of the Variations," &c.—As this life has not been translated, and is still very rare in this country, we think it would be gratifying to many of our readers to learn, what were the opinions of such a man as Bossuet, who was probably one of the sincerest, as well as ablest advocates of the Roman Church, on the characters of such men as Luther, Calvin, Zuinglius, and Melancthon. Of course, we must expect to find the spirit of the Church of Rome; but while we make due allowance for the prejudices of a partizan, it may not be amiss to remember the useful maxim of the Poet,

"Fas est
Ab hoste doceri."

"The two parties," says Bossuet, "that divided the Reformers, agreed in acknowledging Luther as their head. It was not only the Lutherans, his followers, who have bestowed upon him great praises. Calvin himself often exprest his admiration of his virtues, his magnanimity, his constancy, and his indefatigable zeal against the Pope. According to

him, he was the trumpet, or rather the thunder, which awakened the world from its lethargy. It was not Luther; it was God, who thundered by his mouth.

"It is true that he possessed great vigor of genius, vehemence of declamation, and a rapid, impetuous eloquence, that bore away his hearers. There was also an extraordinary boldness, when he found himself supported or applauded, mingled with an air of authority, which made his followers tremble before him, so that they were afraid to contradict him, either in things little or great. Nor was it the multitude merely who regarded Luther as a prophet; the learned of his party esteemed him such. Melancthon, who yielded himself to his direction from the beginning, became so thoroughly persuaded that there was something extraordinary or prophetick in his character, that notwithstanding the faults he daily discovered in his master, he wrote to Erasmus, speaking of Luther: 'You know we must make trial of the prophets, not despise them.'

"Zuinglius, minister of Zurich, had begun to disturb the church upon the subject of indulgences, though some years after him. His was an intrepid spirit, though with more zeal than knowledge. He had great simplicity of style, and not one of the Reformers has delivered his sentiments with more precision, consistence, or connexion; and no one has pursued them farther, or with greater boldness.

"Such were the two chiefs, who, from the beginning, divided the friends of the Reformation into two great parties;—men undoubtedly of vigorous minds, and not without learning; but rash in their decisions; confident of their own private and extraordinary opinions; and expecting by these to exalt themselves, not only above their contemporaries, but the most illustrious names of Christian antiquity.

"With respect to Luther, it is not to be denied that he possessed great intellectual powers: *he wanted only that discipline, which can be exercised no where but within the pale of the established church, and under the control of legal authority. Had Luther submitted to the restraints which are necessary to all, but most especially to sanguine and impetuous spirits like his; if, in other words, he could only have controlled his extravagancies, the strength of his character would never have betrayed him into errour.**"

"I know not," continues Bossuet, "whether the genius of Calvin was so well adapted to awaken attention, or to inflame a multitude, as was that of Luther; but, after the excitement was once produced, he obtained, especially in France, a greater ascendancy than Luther himself. By his penetrating mind, by the boldness of his decisions, he essentially contributed to the esta-

* It is hardly necessary to say, that all this is perfectly in character with a bishop of the Church of Rome.

blishment of a new church, and gave a new direction to the cause of the *pretended** Reformation."

"It would seem therefore," adds the biographer of Bossuet, "that Bossuet doubted whether, if Calvin had preceded Luther, he would have been able to originate that great revolution which agitated Christian Europe, at the commencement of the sixteenth century."

"But there was one point," continues Bossuet, "which gave Calvin a decided influence over those who boasted of their superiour intellect: it was the boldness with which he rejected ceremonies, and in which he greatly surpassed all that the Lutherans had attempted before him. Calvin was inexorable on this point: he condemned Melancthon for his indifference on the subject of ceremonies; and if the worship which Calvin introduced, appeared too naked or unattractive to some, it was this very thing which constituted its charm with fine spirits, who thought by this means to show that they were above being attracted by the senses, and in every respect superiour to the vulgar.

"By this means Calvin rose above the first authors of the new Reformation. The party who bore his name, were hated by the other Protestants, who regarded him as the most vehement and restless spirit that had yet appeared. Calvin, however, made wonderful progress in France; and that great kingdom found itself on the eve of perishing by the means of his followers, who were almost as numerous in France as were those of Luther in Germany. Geneva, which he governed, was considered of scarcely less importance than Wittemberg, where the new religion had first been preached; and thus he became the head of the second party of the Reformation."

"Let us allow to Calvin, since he is so anxious for it, the praise of having written as well as any man of his age. Rank him, if you please, above Luther; for though Luther had more originality and spirit, Calvin, inferiour in genius, exceeded him in learning. Luther wore the palm by his extemporary eloquence. Calvin's pen was more correct, especially in Latin; and his style, though more dull, was more chaste. They both excelled in speaking the language of their country. Each, by their talents, procured to themselves a multitude of disciples and admirers; each became inflated by success; neither could endure contradiction; and the eloquence of both was fruitful in nothing so much as in injuries.

"Calvin," concludes Bossuet, "died at the beginning of troubles."

[Bossuet's Views of Melancthon are in reserve for the next Number.]

* This is the epithet which the writers of the Roman Church always apply to the Reformation; and they call its authors "pretended," or self-stiled Reformers.

ON INTEMPERANCE.

No. 6.

How to prevent intemperance, becomes, then, an inquiry of high importance. None can remain indifferent to it, who properly regard their own welfare, or the publick good.

An essential requisite to the prevention of this vice, is scrupulously to guard against every temptation to the habit.

To this end, it is necessary to impress our minds with its terrifick evils, with the danger of contracting it, and with its delusive nature. By not attending in season to these considerations, the habit is acquired, before its alarming effects are apprehended.

Reflection upon these topicks must convince us, that we are never safe, though we at present guard against excess, while we esteem it necessary, or even innocent, to make daily use of spirituous liquors. It is demonstrable, that such a practice is not only unnecessary, but to the highest degree dangerous.

Impressed with this conviction, several instances are known of persons among the labouring classes, who have wholly renounced the use of ardent spirits, whose usefulness, as well as health, have been improved by the measure.

As intemperance is a peculiarly social vice, we should be always on our guard against the allurements of others. It is evidently a false delicacy, which induces us to drink what we do not need, merely in compliance with solicitation. It is equally a spurious generosity to tempt others to drink, only because we happen to meet at places of publick resort. Let these absurd customs be relinquished, and powerful temptations to excess in drinking, will be counteracted.

To the same end, we should shun unnecessary visits at the haunts of the intemperate. It is almost impossible to frequent them, without becoming partakers in their excesses. We should avoid the needless multiplication of convivial meetings: they seldom take place, without affording some examples of shameful indulgence.

But a caution of still greater importance remains to be mentioned, which is, to guard against familiarity with the idle, the vicious, the intemperate. A man is not only known by the company he keeps, but his habits will also be formed by it. If he habitually associate with those who are addicted to strong drink, it is morally impossible for him wholly to escape contagion from their vices.

A free use of tobacco often promotes ebriety. This is not indeed always the case; but it is so frequently known to tempt men to an unnecessary use of spirituous liquors, and so commonly employed to increase the relish of the intemperate, that it may well deserve our caution.

But it is important to prevent intemperance in others, as well as in ourselves.

For this purpose, it would be well to adopt the custom, which already prevails among many, who have taken the alarm at the frightful progress of intemperance, not to bring forward ardent spirits at our social meetings. There are abundant substitutes, of what is both palatable and salutary: let these only be provided; and let people, who have the greatest influence over the fashions, set the example of such abstemiousness, and the good effects resulting from the measure will be incalculable.

Another effectual prevention of the excessive abuse of ardent spirits, is for those who employ labourers, to contract with them to furnish their own. This practice is daily gaining ground; and it is said by those who have adopted it, more than to answer their most sanguine expectations. It prevents all those numberless complaints, which used to be made by hired men, as to the quantity and quality of the liquors provided for them. In a great majority of the instances where the new experiment has been tried, the effect has been a total abstinence from the use of ardent spirits, and a more faithful performance of the labour required.

One would be ready to conclude, that funeral occasions would be the furthest removed from affording any possible temptations to intemperance: yet, from the absurd custom of furnishing wine and spirits in abundance at such solemnities, many have been known to pervert them to the purpose of inordinate indulgence. To remove every temptation to this horrid abuse, some of our first families have begun the practice, of providing at their funerals no such incentives to excess. It is to be sincerely hoped, that so laudable an example will be universally imitated.

The formation of societies to suppress intemperance and its kindred vices, is an expedient to prevent it, which has been employed of late with encouraging success. Much good may be hoped from the united and persevering exertions of men of talents, of virtue, and of influence, which they would be unable to effect by their most diligent persevering exertions. Let those, then, who have leisure and ability, combine for this glorious object. Where their immediate vicinity is not sufficiently populous to organize a respectable society, let them unite to form one in some more favourable, and, at the same time, convenient situation. By the information which they may thus gain, and the influence which they may accordingly exert, they may do much to discountenance and to reform one of the reigning sins of our country.

But this useful project should not be neglected by any friend of virtue. All are bound, whether associated for the purpose or not, to contribute their utmost efforts to prevent this worse than beastly habit.

There are already wholesome laws to counteract the vice: let there be virtue enough in the

community, to see that these laws be executed, and most of the evils of which we complain, might be remedied.

If, however, on inquiry, it should be found that there are defects, either in the laws, or in the mode of enforcing them, it is believed that the attention which is beginning to be excited to the alarming progress of intemperance, will lead to such discoveries and provisions, as shall produce some mitigation of this dreadful calamity.

CHARACTER OF THE REV. SAMUEL CARY.

The following Notice has been published in a little Tract, entitled, "A Tribute of Respect and Friendship to the Memory of the Rev. Samuel Cary, late junior Minister at the Chapel, Boston."

[From a Discourse, delivered 17 Dec. 1815, on occasion of his Death.]

—I MEAN not, on this occasion, to attempt a studied eulogium of the character of our departed friend Cary, but to speak of him, as you would ever wish to remember him, as he was, and as I knew him. A simple and faithful delineation of his character will be a sufficient and most honourable eulogy.

I knew Mr. Cary well: he was my friend. I promised myself much satisfaction and benefit from his friendship; the more intimately I became acquainted with him, the more were my esteem and respect for him increased.

Mr. Cary's talents were of a superiour character; his intellectual attainments were considerable, and afforded an honourable testimony of his application and industry. His tract in defence of Christianity,* was, in the opinion of competent judges, able and convincing; though we must always regret, that any thing personal should be mingled in our discussions of a subject of such immense importance and dignity as the truth of our religion, yet this production reflects high credit upon his good principles and learning.

As a preacher, he was deservedly eminent. I have heard him often, and always with pleasure and improvement. His style was perspicuous and nervous; his discourses instructive and practical; not highly, but sufficiently ornamented; discovering ever a pure and refined taste, and distinguished more by a rare solidity of judgment and a noble simplicity, than by a brilliancy of imagination. His manner was un-

* Review of "The Grounds of Christianity Examined." Boston, 1813.

affected, serious, impressive, and suitable to the dignity of the pulpit.

Of his religious opinions I need not speak particularly; you heard him yourselves; and he had too much integrity and simplicity of heart, ever to be guilty of equivocation, of a dishonourable concealment of his sentiments, or of a reluctance to express them, when he deemed it proper. His views of Christianity, in my opinion, (and in such cases we ought only to speak for ourselves) were highly rational. Of the unity of the Deity, and the propriety of paying religious homage to the Supreme Being only, he was seriously convinced. He might, I believe, be denominated a strict Unitarian; but those persons from whom he differed found him, though a strenuous, yet an honourable opponent. Correctness of religious belief is no evidence of moral goodness; and when we consider the innumerable, invisible, and indescribable influences to which the human understanding is subject, and the infinite variety of absurd and false opinions, which have been embraced and defended by the most distinguished men, it furnishes an equivocal proof of a man's wisdom or learning. Had Mr. Cary been a Calvinist or a Papist, I think, with his perfect rectitude of moral principle and exemplary life, I should not have esteemed or respected him less. Our friend had a liberal and honourable mind; and, with a just regard for the inalienable and sacred rights of conscience and private judgment, he was always ready to maintain the liberties, defend the characters, and assist the inquiries of others.

The correctness of his faith was attested by the purity and goodness of his life. He was a man of singular integrity, frankness, and generosity, with an entire freedom from avarice, or any low and sordid passion; evincing a nobleness of spirit, a high sense of honour, and a peculiar delicacy and refinement of moral sentiment. He possessed a serious and devout mind: he had no affectation in his religion, and anxiously endeavoured to guard against the appearance of ostentation in his piety.

He was a good son: while his father lived, he served him with kindness and fidelity; he dwelt upon his memory with singular veneration; his death inflicted a wound which time had not healed: and he cherished his mother in her solitary old age, with filial duty, love, and gratitude. In his family, he was remarkably hospitable. His children, though the time was short during which he was permitted to enjoy them, had a strong hold on his affections; and his wife, who indeed deserved every thing from him, was the object of his faithful, affectionate, and courteous attention.

Such, as far as I knew him, was the character of our lamented friend. I have endeavoured to delineate it with fidelity. I pretend not that he was without his faults,—for what human being is?—perfection belongs not to man in his present state; and if he might sometimes be thought

impetuous in his feelings and language, we must remember, that this same temper was the spring of that generous enthusiasm, with which he cherished every honourable purpose.

The death of so excellent a man, in the morning of life, while his path yet glittered with all the lustre of promise, and our hearts exulted in the prospect of an increasing brightness, is an event to be deeply deplored. The privation of his talents, the loss of his society and friendship, the cessation of his labours in behalf of virtue and piety, the rupture of those ties by which he was connected with this religious society, the interruption of so much domestick comfort, the dispersion of so many animating hopes,—it cannot be that these events should not fill our hearts with sorrow. Our religion does not forbid our sorrow; the stubbornness of a brutal philosophy makes no part of Christian resignation; but we are not permitted to nourish and prolong our grief, which, when excessive, indicates a distrust of the wisdom and rectitude of divine providence.

Divine providence!—there is something in these words to reconcile us to any event, however dissonant to our wishes, however disastrous to our hopes. The world with all its concerns, we ourselves and all that is dear to us, are ever at the disposal and the control of God. The government of God is truly paternal; the exercise of his authority is never arbitrary, capricious, or wanton; but the discipline of a most wise and faithful friend, suited to train the subjects of it to virtue and felicity. His knowledge embraces alike the past, the present, and the future,—all things actual, and all things possible; his power is adequate to any effect; his wisdom is unerring; his goodness and mercy are perfect and unchangeable. Is this the Being who presides over the destinies of mankind? and may we not confide in him with perfect security?—can we receive from God any thing but good, and that, the highest good attainable by our nature and condition?

These would have been the sentiments of our departed friend, if God had demanded of him such a sacrifice as he has required of us. He displayed, in this respect, a truly Christian example. If any sentiments were predominant in his mind, they were sentiments of entire acquiescence in the will of Heaven. When God took from him his first child under circumstances of peculiar trial, he submitted to the event with calm resignation. From the commencement of his last sickness, he seems to have been fully impressed with a conviction of its fatal issue; yet he bore it with Christian fortitude. I am persuaded that I shall gratify you, by an extract from a letter, which I received from a friend * in Philadelphia, after his last visit to that hospitable city.

* Mr. James Taylor, one of the ministers of the First Unitarian Society, Philadelphia.

"When I spoke to him," this friend writes, "of leaving Boston next spring, so as to avoid the unpleasant weather at that season of the year, he said, with perfect composure, that long before that time he should be in his grave; that he had always been subject to inward fever, and that he had already lived as long as he expected; that when he was stout and hearty, he was impressed with the persuasion, that he had not long to live; that he had only one petition to offer on this subject—'Father, thy will be done.' He then conversed in an admirable manner on the good providence of God, which he was persuaded would dispose of his wife and his little child in the best possible manner; and particularly said, that even on their account he had no solicitude about life; that if such was the will of God, that he should now be taken away, his death would be good for them as well as for himself."

Our friend made no boast of his submission; these sentiments were uttered in all the ingenuousness and confidence of friendship. They show a temper most truly evangelical, the exercise of which, in life and death, is blessed and magnanimous. It is the same sublime spirit which burst from the soul of the apostle, in that rapturous exclamation—O Death! where is thy sting! O grave! where is thy victory!

Mr. Samuel Cary was the son of the Rev. Thomas Cary, of Newburyport. He took his degree at Harvard University, in 1804; was ordained at the Chapel in Boston, 1st Jan. 1809, and died 22d Oct. 1815, aged 30, at Royston, England, where he had gone for the recovery of his health.—His publications are, a

Dis. before the Merrimack Humane Society, 1806.
Dis. at his own Ordination, 1 Jan. 1809.
Dis. National Fast, 9 Sept. 1813.
Dis. at the Thursday Lecture, 1814.
Dis. on the death of Mad. S. Bulfinch, Feb. 1815.
Review of "The Grounds of Christianity Examined," 1813.

FIRMNESS AND HUMANITY IN A CATHOLICK BISHOP.

In the time of the general massacre of the Protestants in France, the Lieutenant Governour of Normandy intimated to the Bishop of Lisieux, the order which he had received to massacre all the Protestants in that diocese. The good prelate replied—"You shall not execute the orders, or you shall begin with me; for I will never consent to it. I am pastor of the church of Lisieux, and those whom you would worry are my

flock. It is true, they are strayed; but I am not without hopes of bringing them back, in due time, into Christ's fold. I do not find in the Gospel, that a pastor ought to suffer others to spill the blood of his sheep; but, on the contrary, he is to shed his own, and even *lay down his life for them.* Go back, then, with your orders; they shall never be executed while God shall please to preserve my life, which I received from him for no other end but to be employed for the spiritual and temporal good of my flock."

The Governour was affected with the heroick constancy of the Bishop, and requested of him a writ of refusal, for his excuse to the king. The Bishop gave him one immediately, and said, he did not doubt that the king would approve his refusal; but, whatever might happen, he would be answerable for any ill consequence. The divine blessing attended the zeal of the Bishop. On the Governour's reporting the manner in which the Bishop opposed the orders, the king was much affected, and revoked them, as they respected the diocese of Lisieux.

Abridged from the Philanthropist.

REMARKS.

In the admirable conduct of this prelate, we may behold something of the spirit and the heroism of HIM, who "came not to destroy men's lives, but to save them." How much more is this to be admired, than that wanton, ferocious, and desolating heroism, which has for ages been the theme of adulation among Christians! We may suppose that this Catholick Bishop was under a mistake, in thinking that his Protestant "sheep" had gone "astray;" but we cannot deny, that he displayed the temper of "the good Shepherd." How harmless were all his errours, compared with the one which he so heroically resisted! or indeed any one, which would have allowed him to embrue his hands in the blood of his brethren? Let all the ministers of religion, whether Papists or Protestants, unitedly display the temper and intrepidity of the Bishop of Lisieux, and a new aspect will be given to the character of Christianity, and a more impregnable *breast-work* will be formed for the *saving of men's lives*, than the world has ever yet beheld—far surpassing the walls and towers of Nineveh, Babylon, or Jerusalem. If the Christian heroism of a single prelate could appal the heart and change the purpose of a powerful, misguided, and persecuting monarch, who had slain his thousands and his tens of thousands,—what would be the effect of the combined influence of all the clergy in Christendom, to put an end to sanguinary customs, and to promote peace on earth, and good will among men!

THE UNREASONABLENESS OF RELYING ON A DEATH-BED REPENTANCE.

THE celebrated Dr. Jeremy Taylor, who was one of the most pious and eminent writers of his time, has two Sermons on the "Invalidity of a late, or Death-bed Repentance," which exhibit the subject in a light that is truly awful and alarming. A few short extracts, we hope, will be useful to some of our readers.

He thus paints the conduct of those who rely on a death-bed repentance:—"Sacrificing their childhood to vanity; their youth to lust and to intemperance; their manhood to vanity, ambition and rage, pride and revenge, secular desires, and unholy actions; and yet still farther, giving their old age to covetousness, the world, and to the devil: and, after all this, what remains for God and religion? Oh, for this they will do well enough! Upon their death-bed they will think a few godly thoughts; they will send for a priest to minister comfort to them; they will pray and ask God forgiveness; and leave their goods behind them, disposing them to their friends and relatives; and some dole, and issues of their alms-basket, to the poor. And if, after all this, they die quietly, and like a lamb, and be canonized by a *bribed flatterer in a funeral sermon*, they make no doubt but they are the children of the kingdom; and perceive not their folly, till, without hope, they roar, in their expectations of a certain but horrid eternity of pains.

"Certainly nothing hath made more ample harvests for the devil, than the deferring of repentance upon vain confidences; while we imagine that a few tears and scatterings of devotion, are enough to expiate the baseness of a fifty or three score years of impiety."

"The rewards of Heaven are so great and glorious, and Christ's burden so light and easy, that it is a shameless impudence to expect so great glories at a *lower rate than a holy life.*"

"But will not the merits of Jesus Christ save such a man? For that we must be tried by the word of God, in which we have no contract at all made with a dying person, that hath lived, in *name* a Christian, in *practice* a heathen; and we shall dishonour the sufferings and redemption of our blessed Saviour, if we make them an *umbrella*, to shelter our impious and ungodly living.—Observe but two places of Scripture—'*Our Saviour Jesus Christ, who gave himself for us.*'—What to do? that we might live as we list, and hope to be saved by his merits?—No; but '*that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.*'—'Christ bare our sins in his own body on the tree.'—To what end? '*That we, being dead unto sin, should live unto righteousness.*' Since, therefore, our living a holy life was the end of Christ's dying for us, he that

trusts on it to evil purposes, and to excuse his vicious life, does, as much as lies in him, make void the very design of Christ's passion, and dishonours the blood of the everlasting covenant."

What ideas could be suggested to the mind of a delaying sinner, more adapted to rouse him from his guilty slumbers, than such views of "the invalidity of a late, or death-bed repentance?" And is there not reason to fear, that millions have been ruined, by a delusive reliance on an opposite doctrine?

"THEOLOGICAL SEMINARY.

"MR. LORING D. DEWEY has published a discourse, delivered before a private society of the students of the Theological Seminary, in New-York, of which he was a member. It is the principal object of this discourse to show, that being *justified*, in the language of the New-Testament, means being *pardoned*. This heinous proceeding of the young gentleman, was the occasion of the following letter.

"New-York, 12th March, 1816.

"To Mr. Loring D. Dewey.

"SIR—It is matter of grief to us, that any of our pupils, whom we have been endeavouring to lead into the knowledge of the truth as it is in Jesus, should turn away from the holy commandment delivered unto him. This, misguided youth, is your own case. The doctrines which you have avowed in your discourse submitted to us, and in your conversation with us relative thereto, are so deeply erroneous, so radically subversive of the whole Gospel scheme, and so ruinous to the souls of men, that they cannot be tolerated in the Seminary under our care. It shall not here be so much as questioned, no, not for an hour, whether attacks upon the essential parts of our Redeemer's work, are to be permitted in any shape, or upon any pretence whatever.

"We are, therefore, under the afflicting necessity of informing you, that your connexion with our Seminary ceases from this day. You will consider the present decision as peremptory, and not to be altered, unless it shall please God to give you a sounder mind, and enable you to recover yourself out of the snare of the devil. That such may be your happiness, is our heart's desire and prayer for you.

J. M. MASON, *Principal Th. Sem. A. R. C. New-York.*
J. M. MATTHEWS, *Ass't Professor Th. Sem. A. R. C. New-York.*"

The above article has been taken from the North American Review. As we have not been able to obtain a copy of the "discourse" which has been so severely censured, no opinion will now be given of its correct-

ness, or incorrectness. It may, however, be of some use, to call the attention of our readers to the contrast between the spirit and conduct of the "Principal of the Theological Seminary, A. R. C. New-York," and the Principal of a Theological Seminary which once existed in Palestine. From the letter of exclusion, it is pretty evident that Mr. Dewey was censured for some opinion which he expressed on what was deemed, by his instructors, "essential parts of the Redeemer's work."

It may be observed, that "the Redeemer" himself was once the Principal of a Theological Seminary, and had under his tuition *twelve pupils*, eleven of whom he ordained as ministers of the Gospel. But, for a long time, these pupils were so bewildered by prejudice, that they retained the most erroneous views of the object of their Master's mission, and some of the "essential parts of the Redeemer's work." They even imagined that he had come to reign as a temporal monarch, and that they were destined to be ministers of state. With these views, they disputed on the question, which of them should be the greatest, or prime minister. The two sons of Zebedee even petitioned their Lord, that one of them might "sit on his right hand, and the other on his left," in his kingdom; which, in truth, was no less than to solicit the two highest offices of state next to the king. Not long before his crucifixion, "Jesus began to show to his disciples, how that he must go up to Jerusalem, and suffer many things of the elders, and chief priests, and scribes; and be killed, and be raised again the third day. Then Peter took him, and began to rebuke him, saying, Be it far from thee, Lord: this shall not be unto thee."

Was not Peter as rash, as erroneous, as self-confident, at that time, as L. D. Dewey was in writing his discourse? Did Dewey make "attacks upon essential parts of the Redeemer's work," in a more daring or direct form than Peter had done? This, I suspect, will not be pretended.

In what manner, then, did Jesus conduct towards his erring disciples? Did he domineer over them, revile them, and drive them from the Seminary?—Not so. He indeed reproved them for their ambition, and pointed out to them the way to become truly great. Peter was, with some severity, reproved for his impertinent rashness; but we hear nothing of a letter of malediction, denunciation, or exclusion. Having reproved, when reproof was needed, Jesus still treated his disciples with affection and *tenderness;* by degrees, he corrected their errours, removed their prejudices, opened unto them the Scriptures, prepared them for the work of the ministry, and sent them forth as heralds of salvation.

Now, it may be asked, which is the most to be admired, the censoriousness and precipitancy of Dr. Mason, or the candour and long-suffering of the Messiah?

Another question may be proposed. Might not Mr. Dewey, in the presence of his theological instructors, have avowed a belief, that Christians may lawfully make war, and destroy one another? Might he not even have boasted, that he had acted on this belief, and slaughtered *twenty of his brethren*—without incurring exclusion from the Seminary, or even a reproof from its Principal? How it might have been, in this case, we presume not to know; but it has been no uncommon thing for those who were most censorious in judging others for real or imaginary errours, which were not at all inconsistent with Christian love and the most blameless life, to be themselves advocates for the *principles*, the *spirit*, and the *practice* of war and violence. Such "blindness in part," or in whole, has often "happened" in Christendom.

Attack an article of faith, or a ceremony, which ignorance or party spirit has made "essential," and you will assuredly be censured, as unworthy of the name of a Christian. But you may, at the call of a misguided, or a profligate ruler, shed rivers of innocent blood, spread around you terrour, death, and wo; and be applauded in proportion to the crimes you commit, or to the mischief you occasion to others!

O! when will theological instructors learn that they are *but men*, as liable to err as others! that candour and benignity are essential ingredients of the Christian character, and infinitely to be preferred to censure and exclusion, as means of reclaiming the erroneous!

RELIGIOUS INTELLIGENCE.

SOCIETIES FOR PROMOTING CHRISTIANITY AMONG THE JEWS.

Compared with all preceding times, the present may be called, The Age of Benevolent Institutions.

The societies known by different names, which fall under the general description of *benevolent*, have indeed various and distinct objects. But as rivers, which run in different directions, all meet and mingle in one common ocean; so the various institutions for benevolent objects, all serve to swell the tide of human happiness.

There is perhaps no better method of healing the unhappy divisions among different sects of Christians, than that of diverting their attention from the comparatively unimportant points in which they differ, and fixing it

on objects of general benevolence, in which they can all unite, without any dereliction of their distinguishing tenets. The numerous institutions of a benevolent character, which embrace Christians without distinction of name, are eminently adapted to improve the hearts of individuals, to eradicate sectarian prejudices, to diminish party spirit, and to unite in the bonds of mutual love and kindness, the pious and good of every denomination. With these views of the tendency of benevolent societies, we shall ever be happy in devoting the pages of the Christian Disciple, to give publicity to their proceedings: with these views, we shall now present our readers with an account of an Institution of recent date, which has taken the name of "The Female Society of Boston and the vicinity, for promoting Christianity among the Jews."

As early as 1809, a society was formed in London, called, "The London Society, for promoting Christianity among the Jews." This society has now become large and very respectable, embracing some of the first characters in Great Britain.

Having been informed of the "History of the Jews," compiled by Miss Hannah Adams, the Rev. Mr. Hawtrey, Secretary of the London Society, addressed to her the following respectful letter.

London, Feb. 14, 1816.

DEAR MADAM,

I address you, by the desire of the Committee of the London Society for promoting Christianity amongst the Jews. Having lately heard of your work, entitled, "A History of the Jews," which you have published in America, they cannot but feel a hope, that you will be interested in receiving an account of a society, which has for its object the temporal and eternal welfare of that long-neglected and persecuted people. They have, therefore, sent you herewith a copy of their Reports, and such other tracts as they conceive may be pleasing to you, of which they beg your acceptance. It is thought that an edition of your work in England would certainly sell, and be *very useful*. Should you have no objection to it, the Committee of the London Society would prepare an edition at their own printing-office. This would probably answer better than importing a quantity of copies from America; but on this subject we are anxious to hear your opinion. The Committee indulge a hope, that, when you become acquainted with the design and proceedings of the London Society, and with the success with which the God of Abraham has already blessed their efforts, you will not only unite with them in giving *Him* praise, but that you will be induced to use your influence in exciting your religious friends in America, to assist the cause, both by their prayers and contributions.

As the accompanying tracts will give you every necessary information upon this important subject, I need not farther intrude upon you, except to subscribe myself, with every good wish,

Yours, Dear Madam,
Very faithfully,
C. S. HAWTREY, *M. A.*
Joint Secretary to the London Society.

Please to direct your reply—
Rev. C. Hawtrey,
London Society House,
Spitalfields, London.

This letter was probably communicated to us for private inspection, but we venture to publish it, as an interesting document, which unfolds the circumstances that led to the formation of the Female Society in Boston. It was well adapted to its object, and some of its happy effects may be seen in what is to follow.

Constitution of the Female Society of Boston and the Vicinity, for promoting Christianity among the Jews. Instituted June 5, 1816.

Among the many predictions contained in the sure word of prophecy, which have enlivened the hearts and the prayers of Christians in every age, that portion which respects the ingathering of the Jews to the kingdom of the Messiah, bears an important part. These predictions remain yet to be accomplished, and the present signs of the times indicate that their fulfilment is nigh at hand. In consequence of the affecting representation of their situation, and the powerful motives for Christians to make some special exertions for their conversion, presented in a book written by Mr. Frey, entitled, "The Converted Jew," a number of ladies contributed, in July, 1815, the sum of $50, to be appropriated to this object. Finding these feeble exertions could do but little to effect this great design, and deeply anxious that some more efficient aid might be given to restore this once favoured people to the knowledge of the true God and Saviour, it was agreed, in June, 1816, to form a society for this purpose; encouraged by the pleasing hope, that, while the branches grafted into the good olive-tree shall continue to flourish with increasing strength, and diffuse their healing fragrance throughout every realm, the great Husbandman of the vineyard will smile propitious on the efforts of his stewards, to restore the natural branches to their original stock.

With these impressions, a number of ladies met on the 5th of June, 1816; and, after supplicating the Throne of Grace for direction and a blessing, adopted the following

CONSTITUTION.

1. The name of this Association shall be, the *Female Society of Boston and the Vicinity, for promoting Christianity among the Jews.*

2. The officers of the society shall be a First and Second Directress, a Corresponding Secretary, a Recording Secretary, and a Treasurer; to which shall be added, one Collector to every 25 subscribers. These officers and collectors together shall constitute the Board of Directors: any two of the officers, with three collectors, shall form a quorum.

3. The annual meetings of the society shall be holden in Boston, the third Tuesday in May, at the hour and place the Directors shall appoint; at which time the Board of Directors shall be elected by ballot. Every meeting shall be opened with prayer.

4. The First Directress, or, in her absence, the Second Directress,

shall call meetings of the Directors at her discretion, and preside at the same; and the Board may fill any vacancy in their number which may occur, or elect any additional collector, if necessary, between the annual meetings.

5. The Corresponding Secretary shall conduct the foreign correspondence of the society, and keep a record of the same. The Recording Secretary shall give notice of all meetings of the society and of the board, and record the doings of the same; and shall prepare the Report of the Directors for the annual meeting. The Treasurer shall keep the names of all the members of the society, and shall designate to each collector the subscriptions to be collected by her; and shall keep an account of all monies she may receive from the collectors, or from any other source, to be holden subject to the order of the First or Second Directress, which shall be drawn from the treasury only by authority from the board. The Collectors shall severally keep an account with each member whose subscription is assigned for her collection, pay all monies so received, to the Treasurer, and take her receipt for the same.

6. The funds of the society shall be applied for the promotion of Christianity among the Jews, and shall be appropriated to this object, according to the discretion of the board.

7. Any person who shall subscribe these articles, and pay ten dollars, shall be a member for life; and any person subscribing and paying annually a sum not less than 52 cents, shall be a member so long as such subscription is paid.

8. Any alteration in these articles may be made, by the vote of two-thirds of the members present at an annual meeting.

The Directors for the first Year are as follows:

Mrs. Elizabeth B. Winthrop,
1st Directress.
Mrs. Margaret C. Welch,
2d Directress.
Miss Hannah Adams,
Cor. Secretary.
Miss Augusta T. Winthrop,
Rec. Secretary.
Mrs. Sarah Dunn,
Treasurer.

Collectors.

Mrs. Susan Eaton.
Mrs. Lucia G. Swett.
Mrs. Susan Dorr.
Mrs. Elizabeth Cummings.
Mrs. Mary Bowers.
Miss Harriet Moore.
Miss Elizabeth Codman.
Miss Catherine Scollay.
Miss Elizabeth Rogers.
Miss Sarah Dunn.
Miss Maria Parker.
Miss Charlotte Lane.
Miss Frances Erving.

The History of the Jews has been reviewed, with deserved approbation, in the Christian Observer. In aid of the object of the Female Society, Miss Adams has recently published a well written tract, entitled, "A concise Account of the London Society for promoting Christianity amongst the Jews." This we recommend to the attention of our readers, as containing a more full account of the London Society than can at present be given in this work.

The Female Society, as we are authorized to state, already consists of a handsome number of subscribers; and they have already collected nearly *one hun-*

dred pounds, to be sent to the London Society, besides funding the life subscriptions, which amount to $200. This surely is an auspicious beginning; and we cannot do less than to recommend the object of the society, as worthy of general attention.

That our readers may not view this object with indifference, we shall give some extracts from the Jewish Repository, of the speeches that were made at one of the meetings of the London Society. That the form of address may be understood, it will be proper to observe, that the Duke of Kent had become a patron of the society, and presided at the meeting. The names of the speakers will be given.

Mr. Stevens—"I shall next proceed to draw your Royal Highness's attention to that which is, in truth, the leading objection of the Jews, in every conversation which they have with Christians upon religious subjects; viz. That as there are so many sects and denominations amongst the professors of Christianity, they should first settle their *own differences*, and then they might expect, with some degree of confidence, to prevail upon the Jews to embrace their system. To obviate this objection, and to induce the Jews to regard the professors of Christianity in a different way from those who have hitherto attempted their conversion; to convince them, that the propagation of Christianity by fire and sword, by torture and deprivation of wealth, only exists in the *memorial of former ages*, and is become a *tale of other times*; to convince them, that there was no longer danger of having their *teeth extracted one by one*, till they had disgorged their wealth; and to convince them, that they might embrace Christianity, without losing the whole, or a moiety of their goods, as in the reign of Edward I.—were among the important objects for which THE LONDON SOCIETY WAS ESTABLISHED.

"The heart, appalled with the cruel treatment inflicted upon the Jews in every preceding age, in every country of the world, England not excepted, turns from the sickening view, to the contemplation of the brighter prospects which dawn on our hemisphere. The Jews may now see disciples of Jesus Christ exhibiting the traits of their Master's character; they may now see princes, peers, privy counsellors, clergy and laity of the established Church, unite with the more excellent of all other denominations, in exhibiting to the Jews this main fact, *that Jesus was and is the true Messiah*—He of whom Moses and the prophets wrote. This, then, is our PALLADIUM! this is a fortress of impregnable strength! While we continue to act on this principle, no human power can assail us with effect. Whenever this principle is violated, the walls of our castle, yea, the very *keep* itself will crumble into ruins."

Rev. Gerard Noel.—"There are two considerations, which make me look with the deepest

interest upon this society. One is, the unspeakable blessings which we have received from the Jews. Every blessing we enjoy at this time, every prospect of eternal happiness which revelation opens upon our souls, we are debtors for to the Jews; and too long have we neglected that people. Another circumstance is, that, in my mind—and I believe almost every one conversant with the Scriptures will agree with me in the opinion—we are not to look for very great progress in the introduction of Christianity into the world, until after the conversion of the Jews. In the proportion, therefore, that I value the Christian religion—in the proportion I feel it dear to me, as the only ground of hope and comfort—in that proportion I look with interest upon this society, which is the harbinger of that glorious period, when the knowledge of the Lord shall cover the earth, as the waters cover the sea. I am sure we are met for an object, upon which Almighty God must look down with peculiar favour."

Rev. Dr. Draper.—"The conversion of the Jews will assuredly promote the universal diffusion of the knowledge of God; it will accomplish those animating predictions, which have so long sustained the faith and hope of the Christian Church. The Son of God has ascended the chariot of salvation: we are his pioneers, his servants, to prepare his way. We are the auxiliaries—*auxiliaries*, did I say? Help me to a more exalted term!—We are the most valuable and efficient ALLIES of every other society, whose object is the advancement of the Gospel: our success must include theirs. Are we not attempting (and, with God's blessing, we shall succeed) to illustrate, by Jewish preachers, those Scriptures which the British and Foreign Bible Society, with unwearied zeal and activity, is dispersing among the nations? Are we not endeavouring, as humble instruments in God's hand, to silence, by means connected with the accomplishment of prophecy, all the clamours of the infidel against divine truth? Shall these efforts fall to the ground?—No; they cannot. It will ultimately be found, that, though the rising cloud 'is little, like a man's hand,' it will spread over the whole earth, it will descend in showers of blessing."

We might fill many pages from the excellent speeches of the members of the London Society—of members, too, of eminent talents and rank. We have selected such passages as were adapted to give a concise and impressive view of the objects of the society, and of the motives by which its members are animated.

By the Corresponding Secretary of the Female Society of Boston and vicinity, we have been favoured with the Seventh Report of the London Society; from which, farther intelligence may be expected, in a future number of this work.

EXTRACT FROM AN ADDRESS PRONOUNCED BY A HEBREW.

At a Meeting of the London Society, when the foundation of the Episcopal Chapel was laid—after the Duke of Kent had officiated in laying the first stone—the Jewish children, under the patronage of the Society, walked round the room, and were introduced to his Royal Highness. One of the Hebrew youths repeated an Address, which had been prepared for the occasion. The following lines are a part of the Address:—

"So, by degrees, through England's happy land,
Increasing strength was gain'd to Israel's cause:
From heart to heart the kindred warmth was spread;
As if the Apostle, whom, tradition says,
First told, on Albion's land, a Saviour's love—
The Apostle, whose desire and prayer to God
Was their salvation—hovering o'er the Church
He planted here, has cried—If, through their fall—
If, through their loss, you now such riches gain,—
Much more, by their return, shall life abound;
For God hath not his people cast away:
They shall be grafted in!—As if that voice
Has rous'd the nation—as, at Africk's call,
Reeking with tears and blood, the chain she snapp'd;
And casting at her feet, with mighty hand,
Its ponderous fragments, bade a world be free!—
So now, from Israel's prostrate neck, a yoke
More galling would she tear, and freedom give
To those who errour's slaves too long have been.
Such is the progress made in this great work,
From step to step, from bright to brighter deeds,
Till now, this happy day—while it affords
Sweet hope of greater acts, has bid us cease
To wonder why, on Britain's land alone,
Love universal should her seat have fix'd.
Our King, our Princes, lay aside their state,
The first that bright example to display."

"O, first of cities! say, hast thou beheld
A grander scene than this day will record?
A second Cyrus calling thee to raise
A temple, where the Jew may seek his God."

LIST OF BIBLE SOCIETIES.

In the Recorder, for July 3, we have an animating list of Bible Societies in the United States. The whole number then known, is stated to be ONE HUNDRED AND TWENTY-EIGHT.

CONSTITUTION OF THE PLYMOUTH AND NORFOLK BIBLE SOCIETY.

For the purpose of supplying the destitute, within our immediate vicinity, with Bibles and Testaments, and of contributing generally to the distribution of the Sacred Scriptures, we, the subscribers, and those persons who may associate with us, form ourselves into a Society, upon the following principles, and adopt the following

CONSTITUTION.

Article 1. The name of this society shall be, *The Plymouth and Norfolk Bible Society.*

2. Every person paying annually to the funds of the society seventy-five cents, shall be a member during the punctual payment of his or her subscription; and every person giving to the society five dollars at any one time, shall be a member for life, and liable to no further assessment.

3. The funds of this society shall be exclusively devoted to the distribution of the Sacred Scriptures; and the objects of this charity are, the poor, actually destitute of whole copies of the Bible; the aged poor, who may be in want of fair and legible copies; and generally, all such as are embraced in the views of the Bible Society of Massachusetts.

4. The society may act in its own name, or as auxiliary to the Bible Society of Massachusetts; and it may either distribute Bibles and Testaments gratuitously, or supply them for sale at a reduced price, so as to render them easily attainable by the poor.

5. The officers of the society shall be, a President, Secretary, Treasurer, and five Trustees, to be chosen annually by ballot.

6. The duties of the President and Secretary are indicated by their names, and they shall be, *ex officio*, members of the Board of Trustees, in addition to the number above specified.

7. The Treasurer shall collect and receive all the monies of the society, and employ and apply them according to the direction of the Trustees. He shall give bonds in the sum of three hundred dollars, for the faithful execution of his trust; his accounts shall be always open to the inspection of the Trustees, and by them shall be annually examined.

8. The Trustees shall have the exclusive management of the funds and property of the society; of the purchase and distribution of Bibles and Testaments; subject to the instructions of the society at their annual meetings, when the Trustees shall make a detailed report of their proceedings, and of the state and application of the funds of the society. They shall meet semi-annually, at such time and place as they may previously appoint. Any five of them, at such meetings, shall constitute a quorum, for the transaction of business.

9. The meetings of the society shall be annual, on the second Wednesday in September, at the hour and place determined, and publickly notified by the Trustees; when a sermon shall be delivered by some person appointed by the Trustees, and a collection made to aid the funds of the society.

10. It is understood that the meetings of the society shall be appointed at different times, in different parishes or towns; the Trustees, in the appointment of a place for the annual meeting, having a regard to the convenience of the members generally, and the advantage of the society.

11. This constitution shall not be subject to revision or alteration, but by consent of a majority of the whole number of Trustees, and the

vote of two-thirds of the members of the society, present at any annual meeting.

At a meeting in Marshfield, of the gentlemen whose names are hereunto subscribed, on the 24th April, 1816, it was unanimously voted, that they would accept the above constitution, for the purposes therein specified; and that they would meet on the second Monday in June next, at twelve o'clock, A. M. at Crooker's Tavern, near the Four Corners, in Hanover, Plymouth County, for the purpose of choosing the officers of the society, and adopting whatever measures may be necessary to its operation; at which time and place, all persons disposed to associate and co-operate with them in this benevolent and excellent cause, are requested punctually to attend.

William Shaw.
Zephaniah Willis.
John Allyn.
Elijah Leonard.
Jacob Norton.
Nehemiah Thomas.
Nicholas B. Whitney.
Jacob Flint.
Morrill Allen.
Samuel Deane.
Henry Colman.

Attest,
SAMUEL DEANE,
Scribe of the Meeting.

N. B. The persons to whom this constitution may be sent, are requested to use their influence in obtaining members and subscriptions for the society.

EDUCATION OF AFRICANS.

(Circular.)

SIR—We take the liberty of addressing you on a subject which, we have no doubt, you will consider interesting to humanity. A proposition was laid before some of the members of the General Assembly of the Presbyterian Church, at their last session, for the establishment of a seminary to educate African youth for the Gospel Ministry, by giving them a classical and scientifick education, preparatory to theology. Mr. Mills, so well known as a zealous and successful missionary, interested himself warmly for the establishment of such an institution.

The subject has been long talked of among many enlightened and humane Christians: such a seminary has, however, been already commenced in the city of Philadelphia, among the Africans themselves.

In May last, a Board of Superintendants was organized, for the establishment of an institution of the nature contemplated. A Committee was appointed to procure funds, by subscription among the coloured people, and ascertain what number of pupils could be had to enter the school. The Rev. Nathaniel R. Snowden, a graduate of Princeton College, and a pupil in theology of the celebrated Dr. Nesbet, was elected Principal of the seminary, which has been styled, Augustine Hall. Mr. Snowden accepted the offer, and, for a small compensation, devoted himself to this laudable undertaking.

On the 1st of June, the seminary was opened, with prayer, by the Rev. Absalom Jones, pastor of the Episcopal Church in this city, and the Principal entered on the duties of his office. The smiles of Providence have, in a remarkable manner, rested on our humble endeavours. Some Africans, who have no children to educate at present, have

subscribed, and paid liberally for the establishment and support of Augustine Hall. There are already, though the seminary has been opened but one month, five remarkably promising African youth engaged in the study of the Latin tongue, English grammar, geography, &c. We had an examination, which was attended by a great number of coloured people, and several other respectable people of this city, among whom were the Rev. Dr. Janeway, Rev. Messrs. Jones, Allen, and others, who expressed very great satisfaction at the progress which the youth had made. The names of the boys are, Richard Allen, son of the Rev. Richard Allen, pastor of the Methodist Church in the city; Jeremiah Gloucester, son of the Rev. John Gloucester, member of the Presbytery of Philadelphia, and pastor of the African Presbyterian Congregation in Philadelphia; William Gordon, William Thomas, and Philip Perkins. Many more are expected soon to enter the seminary. Could the funds be procured, many, who are unable to defray the expense, would willingly devote themselves to the Ministry.

This is surely the true way to strengthen the African missions. Let youth, instructed in a knowledge of the original Scriptures, and in general science, be raised up, to display the banners of the Cross, from the mouth of the Nile to the Cape of Good Hope, and from the Straits of Babelmandel to the mouth of the Gambia, where there are 50,000,000 of our fellow-creatures destitute of the word of life.

There have been combined in this city, many circumstances highly favourable to this object. Through the benevolent exertions of the pious of different denominations, and particularly of the Society of Friends, nearly all the slaves in Pennsylvania have been liberated. Many Africans possess very considerable wealth and very liberal views. There are twelve English schools, in which there are 500 coloured children acquiring the elements of learning. These will be leaders to Augustine Hall. There are three flourishing Christian congregations. One, in six years, has from six to two hundred communicants; and, on a late communion season, there were thirteen adults added to the same church. Truly, we behold Africa stretching out her hands to God.

We hope you will be willing to assist us in collecting funds for the promotion of this, which, we trust, you will consider a laudable, charitable, and pious undertaking.

Resolved, That this circular shall be published in the papers of those who are willing to insert it gratis.

JOHN GLOUCESTER, Pres't.
Jas. R. Wilson, Sec'ry.

Phil. Gaz.

PHILADELPHIA ORPHAN SOCIETY.

This Society was formed on the 20th of December, 1814, by a number of Ladies. The first Orphans were received March 3, 1815: the number is increased to twenty-five. The subscriptions have been unusually generous: four individuals presented a large lot of ground for the Orphan House; between eight and nine thousand dollars are subscribed to defray the expence of the building. The officers of the Society are females. The Female Societies for benevolent objects, both in Great Britain and the United States, are deserving of particular attention and support.

LIVING ON VEGETABLES.

More than sixty individuals in London have, for above three years, subsisted wholly on vegetables, fruits, and distilled water; enjoying, during that period, robust health, and an exemption from those maladies which, under the direction of Dr. Lambe, led to their adoption of this simple regimen.—The Editor of the Monthly Magazine, from considerations of a different nature, has abstained from all animal food for three and thirty years; but Dr. Lambe carries his abstinence still further, by abstaining from all stimulants which excite thirst, so that we are told he does not drink a pint of any liquid in a month. One of the disciples of Dr. Lambe, Mr. Newton, of Chichester-street, has published, under the title of "*A Return to Nature*," a very ingenious and able illustration of the system, which merits the notice of the inquisitive and philosophical part of the publick.

ORDINATIONS.

June 26. Rev. J. H. Fairchild was ordained to the pastoral care of the First Church in East Hartford. Introductory prayer, by Rev. T. Robbins; sermon, by Rev. A. Ely, from Acts xx. 24; consecrating prayer, by Rev. N. Perkins, D. D.; charge, by Rev. A. Flint; right hand, by Rev. E. B. Cooke; concluding prayer, by Rev. P. Hawes.

At Berlin, June 26. Rev. Royal Robbins, as Colleague with Rev. B. Upson. The officiating Ministers were, Rev. E. Ripley, Rev. C. J. Tenney, Rev. C. Chapin, Rev. B. Upson, Rev. J. Williams, and Rev. J. Brace.

In Arundel, Maine, Rev. George Payson.

In Preston, (Con.) Rev. Gustavus F. Davis, July 13.

In Barrington, July 6. Elder N. Bercy.

At Lee, July 11. Elders, Israel Chesly and William Demerett.

At Cranston, the Reverend H. Tatem to the care of a Baptist Church.

At New-York, July 17, Rev. Bishop Hobart ordained to the office of Deacon, Mr. J. F. Hull, of New-Orleans, and Mr. S. Johnson, of the state of New-York.

OBITUARY.

Died in Paris, Count Pusignieu, Lieutenant General of the King's Army.

At the Creek Agency, Colonel B. Hawkins, Agent for Indian Affairs.

At Jamaica Plain, Roxbury, John Prince, Esq. aged 83.

At Beaufort, (S. C.) Hon. Paul Hamilton, late Secretary of the Navy.

In Virginia, Hon. Thos. Gholson, a Representative in Congress.

In Pennsylvania, Hon. H. H. Breckenridge, a Judge of the Supreme Court.

In Marshfield, Rev. William Shaw, D. D. aged 73, in the fiftieth year of his ministry.

In Waltham, Hon. Wm. Brown, Esq. of Boston, aged 66.

In Hampstead, (N. H.) Rev. Mr. Kimball, formerly Minister of Newbury.

In Beverly, drowned, John Abbot, son of Rev. Abiel Abbot.

Hanging and Murder.

On the 19th of April last, a Spaniard, named Jose Florentino Harra, aged 27, was executed in Havanna, for murder. Before his execution, he confessed that he had committed SEVENTEEN MURDERS!

In New Orleans, a young man, by the name of Smith, was *murdered* in a duel. He was a man of large fortune, and was on a visit to New Orleans, to purchase articles for his wedding.—Is there no remedy for this *madness?*

A striking Contrast between two rich Men.

Died, near York, in Pennsylvania, Mr. Michael Baird, of German origin. Inheriting, from his father, a farm of five hundred acres, by industry, pains-taking, and parsimony, he acquired an enormous fortune. He never expended a dollar in the education of his family; managed all his concerns with his own means; never sold any thing, but for the highest price; and never gave a dollar in payment of any thing he wanted, when he could obtain it by barter. He never kept a bank-bill longer than till he could send and get specie for it, and he never lent a cent to any one. He kept his specie in an iron chest, until that became full, and then in an iron-hooped barrel, in which, after his decease, were found two hundred and thirty thousand dollars in gold and silver. His whole estate is valued at four hundred thousand dollars.

His death was thus occasioned:—A Virginian offered him twelve dollars a bushel, for one hundred bushels of clover seed; Baird asked thirteen, but the Virginian would not give it. Afterwards, the seed was sent to Philadelphia, where it brought but seven dollars per bushel. On receiving accounts of this sale, Baird visited his farm and distillery, gave orders to his workmen, then went into the waggon-house, and *hanged himself.*

Recorder.

Died lately at Brighton, (England) I. Solomon, Esq. a gentleman who was possessed of a most benevolent disposition. He left five hundred pounds, to be distributed to the poor on the day of his funeral; and the like sum annually, for fifteen years. He was the very pattern of economy; nothing in his manner of living, or style of dress, was descriptive of opulence. He gave to the poor what might have supported him in splendour. For several years previous to his death, one hundred and twenty-five *widows* received from him, through the agency of a friend, a weekly stipend; and were totally ignorant of their benefactor, until the period of his death. Notwithstanding his extensive charities, he died worth nearly one hundred thousand pounds, the greater part of which he has bequeathed to charitable purposes.

Philanthropist, Jan. 1813.

Candidates for the Ministry in Cambridge and its vicinity.

Mr. Ed. W. Andrews, Newburyport.
Mr. Francis Jackson, Cambridge.
Mr. David Reed, do.
Mr. Joseph Allen, do.
Mr. Jonathan P Dabney, do.
Mr. Samuel Gilman, do.
Mr. Thomas Prentiss, Cambridge.
Mr. Hiram Weston, Duxbury.
Mr. Samuel Clarke, Cambridge.
Mr. Henry Ware, do.
Mr. Rufus Hurlbut, do.

THE

CHRISTIAN DISCIPLE.

No. 9. SEPTEMBER, 1816. Vol. IV.

BIOGRAPHICAL SKETCH OF MADAM MARY KING.

Madam Mary King, the subject of this memoir, was the wife of Richard King, Esq. of Scarborough, by *his* second marriage, and a daughter of Mr. Samuel Black, of York, Massachusetts. She was born October 8, 1736. Her character, while under parental government, the writer has no means of ascertaining: of the correctness of her life, however, during her minority, no one has ever suggested a doubt. The truth of this fact we the more readily presume, from the fruits she exhibited in life: for those principles of affection, benevolence, and virtue, which, at any time, distinguish mature age, are almost invariably imbibed and cherished in youth.

On the 19th of October, 1759, 'Sabella, the former wife of Mr. King, was removed by death. From this marriage originated *Rufus King*, a bright and well known ornament of his country; and two daughters, Mary, wife of Robert Southgate, Esq. of Scarborough; and Paulina, wife of Dr. Aaron Porter, of Portland. Mr. King's second marriage was solemnized, 31st January, 1762; and the offspring of *this* marriage were, Richard King, of Scarborough; 'Sabella, who died September 12, 1770, aged six years and four days; Dorcas, wife of Joseph Leland, Esq. Saco; General William King, of Bath; Betsy, wife of Dr. Benjamin J. Porter, of Topsham; and Hon. Cyrus King, of Saco.

The conjugal state of Madam King was of short duration: at a little more than the extent of thirteen years, she was bereaved of her worthy consort. This bereavement, this calamitous sequel of immense preceding mental sufferings, she supported with great fortitude. It is not without the most painful reluctance, that a generous mind can take a retrospective view of exhibitions of human depravity, long past; but, in order to a more adequate idea of those previous mental trials which she endured, and which must render the death of her husband the more afflictive, we are here compelled to a brief narrative of certain facts, by which they were created.

The residence of Mr. King was among the then recent settlements of Maine. He was a man, we believe, of great natural good sense, and a fine understanding; and by his industry and perse-

verance in business, as a merchant or trader, he had acquired an estate of no inconsiderable value, which was accompanied with a correspondent respect and influence in society. This consideration alone, among a people, *some* of them not too replete with the finer feelings, was sufficient to excite the spirit of envy. Finding themselves, through his generosity or their own negligence, largely in his debt, this demoniack spirit at length resulted in a combined and deeply meditated plot of levelling—*vi et armis*. Hence the property of Mr. King was, at repeated times, wantonly destroyed, his life threatened, and his whole family exposed to imminent danger: By whom? by the untutored savage of the wilderness?—No; but by men, under Christian privileges, imitating the savage! To be roused from the depth of sleep, by the hideous yell at midnight; to find their dwellings actually broken up; to hear the savage footsteps almost on the floor of their bedchambers; to see the brandishing of the tomahawk, and the instruments of death approaching through the gleam of moonshine, must have created distress not to be described. That the mother and children did not, in a state of desperation, precipitate themselves through the windows of the house, or that some fatal act did not ensue to the father, on this dreadful moment of savage phrenzy, is attributable, under Providence, to his prudent and intrepid courage. Though the mob abundantly gratified their malignity, in sacrificing his property by *fire*, and otherwise, yet he and his family were preserved from personal injury.

At a subsequent period, a similar spirit exhibited itself; and Mr. King was, in no small degree, the object of its rage. It is true, it appeared in the garb of patriotism; but, whether this were not a mere cloak of private revenge, assumed at a moment of civil interregnum; and whether the injuries and distresses he experienced, did not accelerate the death of Mr. King, will be determined at a future reckoning.

Madam King was a woman of the keenest sensibility, and every subsequent interview with those by whom she had been thus wounded to the quick, must have been inexpressibly distressing.—Her studious avoidance, therefore, of all intercourse with them in future, especially while no marks of contrition appeared, was not incompatible with that portion of our Master's spirit which is usually imbibed by his disciples.

At the death of Mr. King, which event took place 27th March, 1775, the care and education of the rising family devolved solely on Madam King. This important trust she sustained, and executed with great ability and affection. As the surviving head of the family, she stood with independence and dignity, and rendered herself universally respected and esteemed. Endowed by nature with a strong, discriminating mind, she conducted her affairs with deep discretion. She was indefati-

gable in business; persevering, to admiration, in executing her plans. Her ascendancy over her children was entire, and generally retained through life: this resulted from the good sense and judgment with which she exercised parental authority. Her maternal affections were peculiarly ardent. With unwearied assiduity she studied to promote the usefulness, honour, and happiness of both branches of her children; and to her forming hand is society indebted for some of its noblest and most useful members. Her own ease never became an object of a moment's attention, when placed in competition with the benefit and comfort of others. This noble, disinterested spirit, was natural, and breathed through all the acts of her life: of its fruits her children ceased not to participate, till her death: for them she lived in particular; but not for them exclusively: her benevolence was *frequently* diverted to others—to the sick, the needy, the distressed. "On her tongue dwelt the law of kindness." How many times she sacrificed her own quiet to others' wants, and to others' woes, that day will unfold, when deeds of Christian mercy shall receive their reward. Suffice it to say, that she exhibited a heart fraught with the benevolent affections, and accompanied it with a life rich in good works to all, without partiality and without hypocrisy: and she long lived to enjoy the fruits of her maternal and benevolent labours, particularly in the general usefulness and rising greatness of her children, and in the universal esteem and admiration of those who knew her. The smiles of Heaven upon her were conspicuous: God was faithful to perform his promises: "Leave thy fatherless children with me; I will preserve them alive; and let thy widows trust in God." We can adduce no instance wherein this declaration of Scripture has been, to the same extent, so completely verified as in that before us; for, from the death of Mr. King to that of his consort, May 28, 1816, a space of more than forty-one years, the family were continued the same as when left by the worthy and honoured husband and father.

To these remarks on the life of our friend, deceased, we are happy to add, that it was also replete with moral excellence. In her we beheld, not an occasional, inefficient talker of virtue; but an illustrious, vivifying example of it. She was a conspicuous luminary, moving, not unequally in an eccentrick orbit, but uniformly in her own circle.

The paths of virtue and vice diverge at a small angle. No instance, however, occurs, in which the deceased was known to step into the latter. At the very appearance of vice, in whatever shape, her mind recoiled, or her countenance looked abhorrence. Having set her face as a flint against every species of corruption and wickedness, she could neither be allured nor betrayed herself, nor was she wanting in sounding the alarm to her friends. Seeing them al-

ready allured, or anticipating their danger, she would fly with rapidity, and with solicitude, to beseech them to retrieve and retain their integrity. And seldom, if ever, did she fail in her object; for, it would argue sensibility less than human to resist her eloquence.

The conversation of Madam King was enriched with propriety and good sense. In company she was social and friendly; equally happy in banishing impertinent loquacity and sullen silence from her presence.—Though not extensively read in books, she had read the human heart; she had observed the operations and general laws of nature, and understood current events; and such were the resources of her own powerful and active mind, that no one could avoid feeling interested, improved, and delighted in her society. In her disposition she was meek, and in her views unaspiring. Worldly distinctions, without correspondent merit, presented no charms to her mind. But in characters eminent for talents, usefulness and virtue, she manifested the liveliest interest. She was a friend to the ministers of Christ; liberal, but firm, in her views of christianity; and exemplary in regarding its institutions.

Madam King was at no period wanting in her economy of time. Her children being formed into families, and established mostly in the immediate vicinity, she occasionally divided her time and maternal assistance among them, retaining the old mansion as her principal residence, till rising of three score and ten years. And the interest, facility, and success of the mother, in directing and managing the rising generation, were equally apparent in the grandmother.—But her mental powers and desire of benefiting her friends, at length began to outlive her bodily strength. Those remained obviously bright and vigorous, while that as evidently wasted and decayed. To facilitate filial duty and assistance, therefore, and to repose more immediately in the arms of filial affection, she consented to pass the remainder of her days in the family of her youngest daughter. It was time, indeed, to relinquish maternal and domestick cares. But idleness, or inactivity was irksome to her mind. Employment was her element to the very close of life; and her children's children, who were then the objects of her immediate and persevering attention, can never lose the impression of her forming hand. For, saith the book of inspiration—"Train up a child in the way he should go, and when he is old he will not depart from it."

In her last sickness, of about three weeks, she was patient. Hopes were at first entertained of her recovery: Dr. Lincoln, her attending physician, was constant and faithful in his exertions to protract her invaluable life; and Dr. Porter, by his *uncommon* solicitude on this occasion, as well as by his particular tenderness during her residence with him, evinced the powerful hold she had taken of the affections of a son in law. But her dissolution had become inevita-

ble. The event of death however, brought no alarm to her mind. In full possession of her understanding and recollection, she declared herself satisfied with life; resigned and willing to die; and witnessed to her friends a good hope of a happy immortality through Christ, the Saviour, having "for her crown of rejoicing, the testimony of her conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God she had her conversation in the world."

MOTIVES FOR DISTRIBUTING THE SCRIPTURES.

Extracted from a discourse delivered at the last annual meeting of "The Bible Society of Massachusetts."

I. A PRIMARY motive for distributing the Scriptures, is derived from their divine authority.

That they claim, on valid grounds, this authority, it will not now be attempted to prove.

Professing then to believe, that the sacred scriptures contain "the words of everlasting life," shall we not contribute our utmost efforts to disseminate them among our needy brethren? In the enjoyment of so great a blessing, shall we be unmindful of those, who have not the means of procuring it, or who, from unavoidable circumstances, are ignorant of its real value?

From the consideration, that our lot has been cast in a highly favoured portion of the community, where, from childhood, we have "known the holy scriptures, which are able to make us wise unto salvation," we are in danger of becoming insensible to our privileges, because they are so common. Let us but impress on our minds the habitual conviction, that we possess, in this blessed volume, a treasure, which is of inestimable value, and we shall not rest satisfied with its solitary enjoyment. We shall feel solicitous, that others also should partake its divine benefits. We shall persevere in our exertions to distribute it, till every one in the vast family of man, shall hear, in his own language, the wonderful plan of redemption, which it unfolds. Suitably impressed with the divine authority of the gospel, we shall maintain and exhibit a very different spirit, from that which commonly actuates mere men of the world. With their whole hearts they seek the exclusive possession of its riches and honours. But in the kingdom of Christ, the case is widely different. Here, enjoyment is heightened by participation, and in

proportion, as we possess the gospel, we are anxious that others also should share it.

II. The great objects, which the sacred scriptures are designed and adapted to accomplish, suggest other reasons for distributing them.

They contribute to the highest temporal welfare of society; not, however, by prescribing any definite form of civil or ecclesiastical polity; but by the instructions and motives which they furnish, to discountenance vice, in all its forms, and to advance every thing virtuous and praise-worthy. By teaching and inducing men to govern themselves, they lighten the task of legislators and magistrates; they essentially aid the cause of morals; and they possess an influence over the conscience, beyond the reach of human authority.

On subjects most interesting to mortals, they also furnish the amplest instructions; on the creation of the world, on the moral character and destination of man, on the perfections and government of God, on the immortality of the soul, and on the method of salvation by Jesus Christ.—What a cheering light do they thus shed on doctrines, otherwise either wholly unknown, or but partially revealed, imperfectly believed, and not sufficiently established, greatly to influence the practice!

But the most important view which we can take of the scriptures, is to consider them as instrumental in preparing men for endless and increasing felicity, beyond the grave. To this end they are adapted; and this object they profess, by the agency of the Most High, to accomplish.—Our belief of this truth must be faint and cold, if it do not stimulate us to diligent and persevering efforts, to send the means of salvation to every part of the habitable world.

III. The sufficiency of the scriptures for all the essential purposes of religion, is a third argument for exerting ourselves to distribute them.

Were it necessary, in order that men may become Christians, to train them to the peculiarities of a sect, we might be permitted to hesitate as to the expediency of intrusting to their care the sacred scriptures alone. There would be just grounds for apprehension, that, without the influence of human authority, they would be more likely to fall into dangerous and fatal errours, than to become established in the truth. In this case it would be the height of presumption to send forth the Bible, without note or comment; unaccompanied by those formularies, which are essential to its right interpretation. Hence some professed Protestants both in our own and in other countries, have strenuously maintained the inexpediency and the danger of distributing the scriptures without these necessary appendages.

But did not Christ declare, that he came to "preach the gospel to the poor?" Is it not a necessary consequence, that its essential truths are level to their capacities? To what uninspired man, or body of men, has the

great Head of the church imparted the power, of dictating to their fellow mortals an interpretation of the sacred oracles?—Was not the apostle Paul careful to inform the Corinthians, that he claimed no such dominion over their faith? Was not the reformation from Popery principally effected by forcible resistance of this proud infringement of the rights of conscience? It cannot, for a moment, be questioned, that the most distinguishing doctrines of Protestantism are the sufficiency of the scriptures, and the right of private judgment. To be consistent, we must not deny, that THE BIBLE IS THE RELIGION OF PROTESTANTS; that it contains, within itself, all the necessary rules for interpreting its essential doctrines, which no human being has a right to increase or diminish, or impair, or authoritatively explain for others; and that every honest inquirer is capable of understanding them.

Without these principles, our ancestors cannot be vindicated in their separation from the church of Rome. On no other grounds, can we be justified in resisting the "yoke, which neither our fathers nor we were able to bear."

Maintaining, then, as we profess, the sufficiency of the scriptures, and not only the right, but the competency of private judgment to understand their essential truths, what irresistible arguments impel us to contribute, to the utmost of our power, to their diffusion? In what other way can we evince the reality of our belief? In what other way can we manifest the sincerity of our profession? How else shall we preserve consistency of conduct? In this view of the subject, what a powerful motive have we to send the scriptures to the destitute, with the prayer uttered by our blessed Lord to his Father and our Father, to his God and our God, "Sanctify them through thy truth; thy word is truth!"

IV. Another motive to this end, is the evident design of Providence, that the scriptures shall be dispersed among the nations of the earth, by human instrumentality.

Had it been agreeable to the plan of God's Providence, he might have so ordered it, that all should be made acquainted with the great truths of revealed religion, without the agency of fellow mortals. At the introduction of Christianity, he indeed employed miraculous means to propagate its truths. He has since been carrying on his purposes of mercy, by the instrumentality of uninspired men.—We have reason to believe, that he will continue to employ the same means, till "all flesh shall see the salvation of God;" till there shall be no occasion to "teach every man his neighbour, saying, know the Lord; for all shall know him from the least unto the greatest."

In how interesting a light does this view of the subject present the necessity and the value of our individual and united exertions, to disseminate the truths of our holy religion! It represents us, as included in the grand

commission, "to go into all the world, and preach the gospel to every creature." All cannot, indeed, be literally those messengers of divine truth, which this injunction contemplates. But we may, and we must, bear each one his part in this great transaction. The gospel cannot be preached, unless it be sent; and it cannot be sent to all the destitute, without much expense.—Few among us are so poor, but we may do something towards defraying it. The more we consider the necessities of our fellow-men, the pre-eminent blessings, which the scriptures are instrumental, under God, of producing, and our ability to contribute to their dispersion, the more shall we be stimulated to "abound in this work of the Lord."

How urgent is the call on us, to be thus "fellow-helpers to the truth!" How glorious the privilege, to be "workers together with God," in his designs of love and mercy, "to give light to them, that sit in darkness and in the shadow of death, and to guide their feet into the way of peace!" Compared with these efforts, the greatest and most successful exertions for temporal good are of little significance, the brightest laurels of the conqueror must tarnish in our view!

V. The destitute state of many in our own, as well as heathen lands, is another argument for activity and perseverance in distributing the scriptures.

At the formation of "THE BIBLE SOCIETY OF MASSACHUSETTS," it was a question with some of our intelligent fellow citizens, living in the midst of plenty, and conversant with those only, to whom the scriptures were an easy acquisition, whether any were to be found, in our land of gospel light, who had not the means of procuring the Bible. Subsequent investigation must satisfy the most incredulous, that, even in our *immediate* vicinity, there were some, who pined in secret for "the waters of life;" and that great numbers, who could scarcely procure for themselves the necessaries for subsistence, received with tears of gratitude the present of a Bible.

We generally feel it incumbent to contribute, of our substance, to feed the hungry and to clothe the naked. Who would not, with equal readiness, exert himself to satisfy those, "who hunger and thirst after righteousness?" Who is not willing to send "the true bread from heaven" to the destitute, who are even insensible to its worth, in the hope that it may nourish and satisfy some longing souls?

Our annual reports make it evident, that we have wants to be yet supplied; and that, notwithstanding many distinguished acts of private and publick munificence, there are still calls on our charity among ourselves, which it will require all our present exertions to answer. With what emphasis may the language of our Saviour to his primitive disciples be addressed to us,—"Freely ye have received, freely give!"

[To be continued.]

BOSSUET'S VIEWS OF MELANCTHON.

THE biographer of Bossuet remarks, that among the first Reformers, there was one, of whom Bossuet ever spoke with the most lively interest, and as I may say, with an affection, truly parental. This was Melancthon; and we must hear Bossuet himself speak of Melancthon.

"Luther, contending for the reform of abuses, and proclaiming in a manner, so novel, the grace of Jesus Christ, appeared the only genuine preacher of the Gospel, to the youthful Melancthon, who was then more versed in polite literature, than in subjects of theology. The novelty of the doctrine and of the sentiments of Luther, constituted in itself a charm to lively spirits. Melancthon was at the head of these in Germany. He joined to learning, to politeness, to elegance of style, a singular moderation. He alone was thought capable to take the place of Erasmus in literature; and Erasmus himself would have raised him by his influence to the first honours among the literary, if he had not taken side against the church.

"We find Melancthon transported with a sermon, which Luther had preached on a certain Sabbath, on the rest, which God enjoyed, after the work of creation. The novelty of the thoughts, the vehemence and liveliness of his eloquence, recommended by all the ornaments of his native topick, and received with unequalled applause, were sufficient to captivate the young Professor. Luther seemed, in the view of Melancthon, the greatest of men, a prophet, sent of God. The unexpected success of the recent reformation confirmed these impressions.—Melancthon was artless and credulous; as pure minds are apt to be. Behold him then a convert. All the other professors of belles-lettres followed his example; and Luther became their idol. They were opposed perhaps with too much acrimony. The zeal of Melancthon was inflamed. His confidence in Luther carried him farther and farther; and he yielded at last to the flattering hope of sharing with his master the glory of reforming bishops and popes, princes and kings, and emperours.

"It is true, that the excesses of Luther were always the subject of regret to his moderate disciple. Luther carried every thing to extremes; and what he said was more suited to irritate than to quiet opposition; and Melancthon could neither excuse nor defend his extravagances.—What he had hoped in the reformation, which Luther commenced, was Christian liberty, and freedom from every human yoke. But he found himself deceived. For nearly fifty years he had seen the Lutheran church suffering either from oppression or from anarchy. There never was a severer master than Luther; nor a tyranny more intole-

rable than that which he assumed in matters of doctrine. His arrogance was so well known, that they used to say, "there were two Popes, one was at Rome, the other was Luther: and that the latter was the worst of the two."

Melancthon, says the biographer of Bossuet, was the most unhappy victim of the tyranny of Luther, because he was the most amiable of men. And he tells us, that Luther treated him with such severity, that he had resolved to withdraw himself for ever from his presence; and had even thought of seeking an asylum among the Turks.

The hope of a real reformation of abuses, was undoubtedly the motive of Melancthon, whose pure and simple manners attested the candour and sincerity of his heart. But notwithstanding the superiority of his mind, Melancthon paid his tribute to the prejudices of his age. He shared with the most enlightened of his cotemporaries in their blind and superstitious confidence in the science of astrology. But even amidst this delusion, he showed the intelligence and the purity of his spirit. Indeed it was always seen, that Melancthon combined with the most brilliant imagination, the most amiable and engaging affections of nature.

No one was more worthy than Melancthon to *adorn the Catholick church* by his talents and character. He loved religion and virtue. He was sincerely attached to truth. But, though he sought it all his life, he was ever fluctuating between opposing opinions, and *never could enjoy that mental repose, which is to be found only in submission to an authority, capable of restraining the wandering fancy, and establishing a wavering faith.* The man, who most deserved affection and happiness, lived and died the most unhappy of men. It was among the very party, of which he was himself the glory and ornament, that he found his most implacable enemies. He asked for death; and he received it as the gift of heaven. But he had not even the consolation of pouring his last thoughts and sighs into the bosom of friendship. The most faithful and illustrious of his friends, the learned Camerarius, who at the report of his danger was hastening to embrace him, was stopt on his way by the news of his death. A few hours only before his death, he wrote on a paper, upon his bedstead, the reasons which led him to welcome death as his solace. The principal were that he should no longer be exposed to the ill-will of the theologians of his party; that he was going to see God, and should behold in an unclouded light those mysteries, which he had seen on earth only through a veil. Melancthon died in 1560.

ON INTEMPERANCE.

No. 7.

NEXT to our exertions to *prevent* intemperance should be our efforts to *remedy* the evil, where it exists.

This, it must be acknowledged, is a difficult, but, blessed be God, it is not an impracticable task. A few precious instances of reformation from this vice must be within the recollection of every observing person.

The language often employed upon this subject is either too presumptuous, or too despondent. It is too presumptuous, when recovery from intemperance is represented to be so easy, as to relax the efforts, which are indispensable to the accomplishment of the object. It is too despondent, when amendment is considered as entirely hopeless, and no encouragement is therefore given to the attempt.

Against each of these extremes, it becomes us with equal caution to guard.

A severity of remark and reproof in relation to this vice, is in like manner, often used, which is equally unfavourable to the hope of its cure.

A confirmed sot is indeed one of the most nauseous and repulsive objects, which can be presented to the imagination. It is impossible to contemplate such a character without mingled emotions of disgust and irritation.—But if these feelings be not associated with pity, there is great danger, that we shall be driven to language, which, instead of being adapted to the reformation of the offender, will provoke his resentment, discourage his efforts, or harden his heart. Such a mode of treatment cannot be judicious.

Let us rather convince such a one, that we feel tenderly alive to his reputation, that we take a deep interest in his welfare, and that the methods we employ for his recovery are dictated not so much by anger or contempt, as by a real regard to his best good. Let some prudent friend, who shares his full confidence, and has access to his heart, be chosen to remonstrate with him, in a spirit of love, on the part which he is acting, on the grief, which his conduct is occasioning his dearest friends, on the injury which he is bringing on his reputation, on the inevitable ruin, which threatens his worldly affairs, and on the awful retributions of eternity, which await the incorrigibly impenitent.—Let him endeavour to impress his mind with the conviction, that reformation, to be effectual, must be speedy; and that, if it be not immediately undertaken, it is hopeless. Let him not leave the unhappy person, till he has obtained from him a most solemn promise, in writing, that by the grace of God, he will, *from*

this moment, take no liquor capable of producing inebriation.

This is one method of reformation, which has, in some instances, been blessed. It is not pretended, that this precise mode would be judicious in all cases. Let the nature of the remedy be wisely adapted to the circumstances of the person to be reformed.

One reflection must for ever be borne in mind, that there is no such thing, for any length of time, as a partial reformation from this vice. It must be immediate and total, or it will be futile.

In proof of this, the appeal might be safely made to every one's observation. In confirmation of this remark, the celebrated Dr. Trotter of Great Britain, who has published perhaps the best treatise, which has ever appeared on the subject of intemperance, has made the declaration, which cannot be too often repeated, nor too deeply impressed, "With drunkards, my opinion is, and confirmed by much experience, that spirits IN EVERY FORM ought *at once to be taken from them.* WHEREVER I have known the drunkard *effectually* reformed, he has AT ONCE abandoned his potation."

Let not the opinion then be for a moment indulged, that reformation from the inordinate love of strong drink can be partial. Such a delusive expectation has occasioned more abortive projects of amendment, than all other arguments united.

Great numbers have failed to effect an entire reformation by binding themselves to abstain from intoxicating liquors only for a limited time. A striking fact to represent the inexpedience of such a resolution, occurs in an address* before the Massachusetts Society for suppressing intemperance. "A miller, in a paroxism of intemperance, fell into the stream, and with difficulty was recovered. The first moment of sanity he improved in pertinent reflection upon his danger and deliverance, and in a solemn oath not to taste of spirit for *forty years.* The oath was sacredly kept. It is painful to add, that he relapsed, on the day of his jubilee, and died a sot between eighty and ninety years of age. Had the resolution been for life, he might have been saved."

It is equally absurd to fix upon some future period, as, for example, the beginning of another year, to commence reformation. This is a mere temporary delusion, which the mind practises upon itself, and which fails not to be made manifest, when the time of trial arrives.

There can further be no hope of a remedy, while those, who are addicted to a free use of spirituous liquors, continue to visit places, where their habit was formed, or has been indulged; and, especially, while they associate with those, who have been their partners in indulgence, who will not fail to ridicule their purposes of amendment, and who

* By the Rev. Abiel Abbot of Beverly, June 2, 1815.

will try every possible method to overcome their scrupulous resolutions. How important then is the caution of the wise man. "Enter not into the path of the wicked, and go not in the way of evil men. Avoid it; pass not by it; turn from it; and pass away."

TO THE EDITOR OF THE CHRISTIAN DISCIPLE.

Reverend and Dear Sir,

THE people of Lancaster, in the county of Worcester, have begun the erection of a large and elegant brick Meeting-House.—believing that the religious publick will find satisfaction and entertainment in the perusal of the address, made to a numerous collection of citizens, on laying the corner stone. I have received from the Reverend gentleman, who delivered it, a copy, which I transmit for publication in your valuable work.

A CONSTANT READER.

July, 1816.

Address of the Rev. Mr. Thayer, to an assembly, convened to witness the laying of the corner stone of a house for worship, now building in Lancaster.

My Christian brethren and friends,

A variety of interesting thoughts, crowds upon the mind of a christian community when entering on the work of building a temple for religious worship. The individuals are in danger of being oppressed and borne down by a consideration of its magnitude. They read, "except the Lord build the house, they labour in vain that build it." What disgrace, embarrassment, and ruin threaten us, if his presence and blessing, go not with us, to the work! "Why are ye cast down, O ye desponding christians, and why is your soul disquieted within you!"

Review the Jewish history.—Of one temple only is the record transmitted to us, that it failed in the execution. The erection of this was permitted by the apostate Julian, under the mask of moderation, and in the exercise of a spirit, hostile to the christian interest. The undertakers were an unbelieving race, who approved the madness of their progenitors, in crucifying the Lord of glory. As a just frown of divine providence upon the motives which projected this enterprise, and upon the unbelief of those who were employed in the execution of it, "while they were removing the rubbish, formidable balls of fire, issuing out of the ground with a dreadful noise, dispersed both the works and the workmen, and repeated earthquakes, filled the spectators of this astonishing phenomenon, with terrour and dismay."

Cast your eye over Christendom. Where will you find the

people, who in the spirit of love and from respect to the Redeemer "began to build, and were not able to finish?" The truth is, it is an ordinance of heaven, that every thing connected with religion gathers strength and insures prosperity by prosecution. See it in whatever relates to the christian spirit and character. Where is the individual disciple, who began a spiritual edifice on the foundation, besides which no man can lay, even Jesus Christ, and was not prospered in rearing it in all its comely proportions, elegance and beauty! See it in the erection of houses for divine worship. Where is the people however poor, or small in number, who engaged in earnest in this business, and did not find their courage and ability make equal progress with their work? I say not these things, because extraordinary symptoms of depression are manifested by you. I say them to invite your continued trust in the protection and blessing of heaven; to establish you in the belief that the work is the work of God, and that if you are faithful, he will make it to prosper.

Limited knowledge may put some on the inquiries: what injury will accrue to a town, from indifference to its house of worship? What advantage may be expected from building a sanctuary, which shall unite elegance with simplicity? I am prepared to meet and to answer these questions.

The reputation of the town is deeply interested. While the inhabitants "live in their cieled houses, if the house of the Lord lie waste," and in ruins, it is proof of the universal correctness of moral sentiment, that there will be but one report respecting them. It will be a common observation, and it is as just as it is common, that their moral taste is debased, and that they have a lukewarmness and supineness in religion, which forebode a general spiritual decay. On the other hand, by due solicitude for the temple of God, so far as the favourable opinion of the world is to be prized, the worshippers will have a ground of confidence, that their publick spirit, their moral and christian character, will be in high estimation.

It may also be noticed as one argument, that the building of such a temple, as the inquirer contemplates, will have a favourable operation on the secular interest of a people. The towns in this immediate vicinity, in which union prevailed in their previous measures, are interesting examples of the success of the experiment. Their neighbours perceive and do them the justice and honour, to proclaim; the candid and judicious amongst themselves are forward to acknowledge, that the projection of, and entrance upon this work, gave animation and vigour to a spirit of diligence and enterprise. It is equally apparent, that there has been a gradual and continual growth of their reputation and wealth.

There is a still more solid argument. The dependence of reasonable beings, on sensible

objects for intellectual and moral progress, is matter of general belief. We may then infer the incalculable benefit, in a religious view to all classes, particularly to the rising generation, which may be expected to result from a decent attention to houses of worship.

These are motives which are worthy of being called to your remembrance. Set a christian value on the recompense of reward which is held out to encourage you. No labour will be too assiduous, no expense too extravagant, no sacrifice unreasonable, by which these great objects may be secured. You may with safety be told, that while with proper motives you are employed in erecting "a habitation for the Most High," you are building up a character; you are advancing your temporal interest; you are preparing yourselves, and you are assisting your children in their preparation for "a building of God, a house not made with hands, eternal in the heavens."

A LETTER TO THE EDITOR, WITH EXTRACTS, FROM THE CHRISTIAN OBSERVER.

Sir,

BEING a regular reader of your useful magazine, and fully approving its laudable design, in promoting a spirit of brotherly love among christians, I feel a gratification in presenting to you some extracts from a recent number of the *Christian Observer*, which, as most of your readers know, is a valuable English publication of what are usually denominated *orthodox* sentiments. These are liberal and enlightened remarks, and in perfect unison, I bilieve, with the principles of the *Christian Disciple*.—The extracts are from an essay "on certain practical errours among professing christians."

Yours &c. S. A.

"Let me be allowed, then, to point out what appears to me to be the prevailing errours of a certain class of christians. These are, an excessive fondness for high and mysterious doctrines; an almost exclusive regard to the doctrine of the imputed righteousness of Christ; an intemperate eagerness after *comfort* in religious ordinances; an aversion to distinct statements of Christian duties; a great desire to be told of perseverance; a love of fanciful and ingenious interpretations of scripture; an estimate of the piety of others by a comparison of it with their own as a standard; and a desire to infuse their own sentiments into the minds of others, instead of referring them to the word of God.

"Are the 'deep things of God' to be discussed in every sermon? Is one office of Christ to be regarded, to the exclusion of other offices? Are happy feelings the

great object of worship? Is the piety of one individual to be judged of by the piety of another? Are we to hear with indifference, and even with dislike, the holy tempers and the strict morals of the Gospel inculcated on Christians?"

"A false taste in theology is formed and cherished: a false standard of truth and piety is established. The unfortunate individual goes to church: if some of his favourite points are handled, he is almost lost in admiration. Why? Because such or such a doctrine was discussed. But if it happens that some topick of Christian temper, or Christian morality, has been expanded and pressed on the conscience, he returns home peevish, discontented, and *censorious*. Why? Because the preacher has been only telling him what to *do*."

"But true religion is generally of slow growth. It is not a plant that shoots up rapidly by means of artificial heat, appearing before us presently in its full dimensions, and in all its charms. It is the tree that grows imperceptibly in the field, beneath the sun, and amidst the showers of heaven; which smiles in the roughest storm, and sustains unhurt the rudest winter, and continues long to cheer the eye of man. Christianity does not allow of precipitancy in its disciples."

"To the love of the marvellous, as one cause, I ascribe much of the love that some Christians have for the mysterious in doctrinal religion, for the inexplicable in what is called experimental religion, and for the curious and allegorical in the interpretation of scripture. He who would make real attainments in religion, must restrain his imagination. We are prone to admire the mystical and the fanciful, instead of attending to plain and sober reality. This is sickly and pernicious."

"Is there not naturally in man a principle of *pride*, which makes him obstinate in his attachment to the views which he has once embraced? He is therefore, reluctant to question the truth of his opinions, and to hear the remarks of others upon them. He will not harbour the suspicion that *he* may possibly be wrong. Others may be wrong, but he cannot. But this is neither Christianity, Reason, nor Protestantism."

THOUGHTS ON THE DANGER OF INNOVATIONS.

"*Be it remembered, whatever* NOW *is establishment was* ONCE *innovation.*"

Philanthropist, No. XI. p. 289.

THE motto before us was taken from a speech delivered in the British House of Commons, by Sir Samuel Romilly, in support of a bill, which he had introduced "to alter the sentence for high treason."

The law which this philanthropist wished to have amended, subjected the criminal to this

savage doom;—"1. That the offender be drawn to the gallows, and not be carried or walk;—2. That he be hanged by the neck and then cut down alive;—3. That his entrails be taken out and burned, while he is yet alive;—4. That his head be cut off;—5. That his body be divided into four parts;—6. That his head and quarters be at the king's disposal."

To many it will probably appear astonishing, that such an inhuman law was ever enacted by a British Parliament; and still more surprising that so recently as 1813 a humane attempt to amend the law should have met with opposition. But such is the fact, and the Bill was rejected in the House of Commons by a majority of *twelve*.

No greater obstacles to human improvement can be named, than an undue veneration for the opinions and customs of ancestors, and the propensity which exists to raise the cry of danger against every attempt for innovation. One of the principal reasons for rejecting the humane Bill of Sir S. Romilly was this, that the sentence for high treason "had been established for centuries"—"had existed from time immemorial." It was in reply to this popular argument, that the mover of the bill said, "Be it remembered,—whatever *now* is establishment, was *once* innovation."

What can be more obviously true than this remark? But what has been less considered by people in general? How great is the number of mankind to whom the thought never occurred, that all human laws, opinions and customs, were once as *new* as those of yesterday, and as liable to be reproached as *innovations*. This however, is true of every human law that now exists, whether civil, martial, or ecclesiastical. It is true of every human creed, of every article of faith, which has divided the Christian world into sects, and of every established custom, whether Christian, Mahometan, or Pagan, merciful or unmerciful, wise or unwise, disputed or undisputed.

All those opinions which have been either honoured or reproached by the name of *orthodoxy*, whether among Papists or Protestants, and whether true or false, were once innovations. These innovations were made by *substituting* some other words as preferable to those used in the scriptures; or by *adding* some human invention to the word of God. Christians have not been in the habit of disputing this question—"are the doctrines true which were taught by Christ and his Apostles?" But this has been the ground of dispute.—"Did Christ and his Apostles teach the doctrines which this or that Doctor, Rabbi, Pope or Council has affirmed to be the doctrines of the gospel? The changes which have been made in stating the doctrines of the gospel have all been innovations; and the custom of forming human creeds was itself an innovation of a dangerous character. Had it not been for this innovation, Christians would

never have embrued their hands in each others blood, nor kindled the flames of martyrdom on account of differences in opinion.

All the oppressive and sanguinary customs which exist among Pagans, or Mahometans, or Christians, were once perfectly novel, however much they may now be revered for their antiquity.

The African slave trade was once an innovation: but it continued so long, that it required another innovation to abolish the custom. The agents in the attempts for abolition were reproached as innovators.

The barbarous custom of duelling was once as novel among *men*, as a similar custom would be if adopted to day by *women*.

The same may be said of publick war for the settlement of national disputes. This custom originated in a rude and savage state of society, and it has always been supported by savage passions. But such is the power of popular custom, that even among men who call themselves civilized Christians, the most wanton butcheries of the human family are regarded as honourable and heroick exploits; and he that does the most mischief, receives the greatest share of applause. From a great portion of the people in Christendom the greatest *destroyers* of mankind receive a far greater share of renown, than the greatest *benefactors*—GOD HIMSELF not excepted! And such is the delusion which still prevails in favour of war, that the greatest *curse* is regarded by many as a *blessing*; and a humane attempt to preserve peace and to save the lives of men, is regarded as a *dangerous innovation*.

As the pagans and savages support their barbarous customs by the arguments from antiquity, and the wisdom and piety of their ancestors; so do Christians, and with equal propriety.

As it is certain that all human opinions, laws and customs, which are "*now* establishment" were "once innovations," two conclusions follow of course:—

First. All those opinions, laws and customs, which have come down to us from our ancestors, should be examined with as great care as those of modern origin. No article of belief has acquired a particle of truth by age. Nor has any law or custom which originated in "malevolent passions" acquired a particle of propriety by obtaining popularity. If we may sit down contented, and admit a doctrine to be correct, a law to be equitable, or a custom to be proper and necessary, because it was so regarded by our ancestors, why may not the pagans with equal propriety adopt the same principle, and for ever reject the gospel?

Second. As we should reject the antiquity of an opinion or custom, as not being any proof of its propriety, so also should we reject its novelty. If an opinion is to be admitted as correct, because it is *new*, for this very reason we should admit the correctness of ancient opinions; for they also were once *new*, and they have not grown false by age. Therefore, whether an

opinion or custom be ancient or modern, it should ever lie open to the most impartial and strict examination.

As the most opposite opinions may have been of equal antiquity, and equally popular in different countries, it must be evident to every judicious and candid person, that we never can safely infer the correctness of an opinion, or the propriety of a custom, either from its antiquity or its popularity. If either antiquity or popularity is to be the criterion of truth and propriety, Protestants must yield to Papists, and Christians to Pagans.

Christ and his apostles were regarded as innovators by unbelievers both among the Jews and the Gentiles. Luther and Calvin, were regarded in the same light by Roman Catholicks; and such has been the fate of reformers in every age.

From these facts it is clear, that people ought to be careful in respect to raising the cry of danger, when the propriety of an ancient opinion or custom is called in question, or a novel opinion is advanced. For by this cry, this imprudent conduct, the truth has often been rejected, and the best of men have been treated as the worst. People of the present age should be ready to admit the possibility that some opinions and customs are still popular, which are as injurious as those which have already been exploded by the progress of light; and every man should view himself as liable to err, and to be unduly influenced by education and custom.

In examining ancient opinions and customs, we should take into view the age in which they probably originated, and the means by which they have been supported. For some opinions which are now popular, originated in ages of barbarity, compared with the present; and some have been supported by means which give just reason to suspect, that they will not "bear the shock of rational discussion," and that they would long ago have been discarded, had they not been protected by terrour.—Truth and propriety stand in no need of the Inquisition, nor the tongue or pen of the reviler for their support.

General Associations are among the innovations of the present age in New-England.—But they are not to be censured on that ground; for some innovations are very useful, while others are very pernicious.

Consociations are "establishment" in Connecticut—the attempt to establish them in Massachusetts is an innovation. But if no other objection can be urged against them, we ought to be silent. This innovation, however, appears to have been proposed to suppress or prevent other innovations. It then becomes a question, whether it be not of a *hostile* character, and more dangerous to Christian liberty, peace and unity, than every other innovation against which it is to be armed. But at first view it seems not a little remarkable, that men who are so forward to raise the cry of danger on account of innovations, should

themselves adopt an innovation in *principle*, in *discipline*, and *practice*, as an antidote for innovations in *opinion*.*

As all established opinions and customs were once innovations, so all *improvements* in the arts and sciences, in the modes of education, and in the means of meliorating the condition of mankind, have resulted from innovations. Had there been no innovations within four centuries, we should all have been Papists; and had there been none since the days of the Messiah, we should all have been Pagans and Savages.

The innumerable institutions of the present age, religious, charitable, humane, moral and pacifick, are but so many important *innovations;* and on that ground they have generally met with more or less opposition.—Even Bible Societies have been opposed, censured and reproached; but much less in this country than in Great Britain.

Such is the veneration which many people have for whatever was esteemed by their ancestors, and such their alarm at almost every remarkable innovation, which is not of their own making, that they are generally prepared to apply the observation introduced by our Saviour respecting wine, and to say, "*the old is better.*" With some, "an old errour is better than a new truth;" an old law, however savage and cruel, is better than a new one, which is more humane; an old custom, which has murdered its hundreds of millions, is better than a new institution which is designed to preserve peace, and to save the lives of men.

It is not perhaps half a century since there was not in this country *one* American Dictionary, Geography, Gazetteer, Arithmetick, Grammar, or even Spelling book; nor any periodical work, except Newspapers and Almanacks. But one innovator after another has been rising up, and now the land is filled with *American innovations*. Each innovator in his turn has had to encounter some share of reproach and censure, from those who were disposed to say "The old is better." In some instances perhaps the censures have been just, in others, unfounded or extravagant.

* Since the above was prepared for the press, we have seen and read with delight, an extract from the last Pastoral Address of the General Association of Massachusetts Proper. It is an excellent document. We shall with pleasure give it a place in the Christian Disciple, as an important article of intelligence. The pacifick and benevolent spirit of this Address, may be regarded as evidence that, in permitting the General Association to be formed, "GOD MEANT IT UNTO GOOD." Should the future proceedings of that body be in harmony with the spirit of this part of their Pastoral Address, the project for Consociations will of course be consigned to oblivion; and the great object of the General Association will be, not to divide the churches of Christ and to exhibit them as churches, *militant*, and as enemies one to another, but to unite them in the exercise of mutual love, which is the bond of peace and christian perfection.

All who are acquainted with history very well know, that such clerical combinations have generally been destructive to christian liberty: But as they are capable of doing much evil, while governed by the spirit of intolerance and usurpation; so they are capable of doing much good, while under the influence of the spirit of "Peace on earth and good will to men."

These desultory remarks will now be closed with a "celebrated aphorism" which was quoted in the speech from which the motto was taken: "A froward retention of custom is more baneful than innovation; and they who reverence too much old times, are not of the most service to the new."

OUR SAVIOUR'S PROPHECY OF THE DESTRUCTION OF JERUSALEM.

[Concluded from p. 232.]

HAVING given a detail of the *fulfilment* of the prophecy of the destruction of Jerusalem, some reflections may be proper on the prophecy itself, and on the principal event.

1. This prophecy was not a loose and general prediction, such as a man of extraordinary foresight might have made upon observing the character of the Jews, and the situation of Judea. It is too explicit and circumstantial to allow us to suppose that it was no more than a fortunate conjecture. Who but God himself, or one endowed by him, would dare to pronounce upon the fate of a nation in such unqualified and irrevocable terms? And not only so, but to declare that the generation then living should not have passed away till all these things should be accomplished! Even if no circumstances of the calamity had been pointed out, the mere intimation of the total overthrow of the Mosaick economy, with all its splendour, antiquity and veneration, could not have been imagined by an ordinary Jew; much less that their temple, towards which they worshipped from all quarters of the globe—that temple where God himself was supposed to reside, should be laid level with the ground. This was a conception which a Jew dared not entertain, an event which he would not have dared to predict.

But our Saviour predicted events of this improbable character; and he impressed the expectation of them so forcibly on the minds of his disciples, that they were prepared to expect the catastrophe. Hence we find, in the epistles of the New-Testament, expressions unquestionably referring to this extraordinary expectation.

Second. If we consider the importance of this event to the cause of Christianity, we shall cease to wonder that it was made the subject of so solemn a prediction. The first Christians were *Jews;* and in every place where converts were made, some of them were of Jewish origin. Notwithstanding their reception of Jesus as the Messiah, they

retained a strong attachment to the Mosaick rituals, and to the seat of their forefathers' worship. Hence it is natural to suppose our Saviour's prediction and its accomplishment must have deeply interested the feelings of the Christian Jews at an early period. But the event was of great importance to the establishment of Christianity. It was the Jewish power that persecuted Christianity from its cradle, and nothing but the supernatural guardianship of Heaven prevented its being strangled at its birth. During the existence of the Jews as a nation, or while their ecclesiastical power was in exercise, they were in every place the inveterate enemies of the gospel. But when Jerusalem was overthrown, Christianity may be said to have erected its head in the world.

Third. The prophecy of the destruction of Jerusalem was of great importance in establishing our Saviour's claims as the Messiah. The event was often mentioned by him as the *coming* or *appearance of the Son of man*, and the fulfilment was an event by which it was to be known that he was indeed the Christ of God. The great cause why the Jews rejected him was, that he did not appear in pomp as a temporal prince, according to the expectations they had formed of the Messiah that God had promised. Instead of appearing as a mighty warriour, he was meek and lowly. All his encomiums were bestowed on qualities of mind the reverse of those which the Jews expected to see exemplified in their Deliverer. They could not understand him when he intimated the sufferings which awaited himself, or them. When he went so far as to predict the utter demolition of their ecclesiastical polity and the ruin of their temple, nothing more was wanting to satisfy them, that he was either a madman or a blasphemer. On the truth of his predictions, therefore, the justice of his claims seem, in a great measure, to have rested. If the events took place according to his word, his claims as the Messiah were established. This then was the triumph of Christianity. It was an appeal to fact which was not to be resisted. The prediction *has* been fulfilled; God *has* vindicated the cause and the claims of his Son.

Fourth. The destruction of Jerusalem, and the present situation of the Jews, are circumstances of unspeakable importance in establishing the general truth of the Christian religion. If the Messiah, who was predicted in the Old Testament, has not appeared, how is it possible that one should ever arise to answer the description of the prophets? From the time of their dispersion, their scattered families were mingled, and their genealogies lost. The race of David, from which the Messiah was to spring, is as undistinguishable as any other race. Even their tribes are confounded, and the glory of Judah has perished with the rest. The expected Prince was suddenly to appear in his temple; but the temple is now

no more. If then the Messiah is yet to come, how is he to be known?

The present circumstances of the Jews all over the world, which have continued 1800 years—circumstances so peculiar and unparalleled, seem to indicate some great transgression, the effects if not the guilt of which are not wiped away. Compare their situation with that of any other people, and you find no parallel. They seem to be reserved to confirm the very gospel which they rejected, to testify to facts to which they would not listen, to keep uncorrupted those very prophecies which foretold their present fate, and to bear eternal witness to their authenticity.

What then was the great crime of this unhappy people? The sufferings of that generation among whom our Saviour appeared, would seem a fable in history, were they not so circumstantially related. Every thing in the history of the Jews points to a singular providence; a desolation has come upon them which has no example, and which yet has no limits. Wretched people! What has been your crime? The traveller as he wanders over Palestine, and calls your history to remembrance, is lost in wonder till he ascends the hill where the Lord of glory was crucified by your fathers, the image of the cross bursts upon his fancy, and that fearful exclamation occurs to his mind, "HIS BLOOD BE ON US AND ON OUR CHILDREN!" and thus the mistery is resolved, the judgments of Jehovah are vindicated.

From the fearful fate of a nation once so mighty, let us learn to bow down before that Providence which directs the destiny of empires. What has often been, may again be, and there is not a man on earth who is uninterested in the fate of the nation to which he belongs. If the Jews were punished for their treatment of a Saviour in whom they did *not* believe, what have those to expect who profess to believe in him, and still live in disobedience to his commands?

B.

FACTS INTERESTING TO HUMANITY.

GREAT exertions have been made in Great Britain to reform the penal code, or to abolish many of the sanguinary laws which have long existed in that country. For this humane purpose a variety of facts and arguments are exhibited in the Philanthropist, to shew the evil tendency of the existing laws, and to prove that publick executions tend rather to multiply than to diminish capital offences.

By one writer it is stated, that the sanguinary laws of Great Britain "award death for no less than one hundred and sixty different offences." The same

writer states that five children were condemned to death at the Old Bailey, Feb. 16, 1814, for burglary and stealing; that the youngest was *eight* years old, and the oldest but *twelve;* that the next day five more were sentenced to transportation for stealing cheese from a shop, and the oldest of these was but fifteen. Upon these facts the writer reasons as follows :—

"Facts like these are surely an indication that something is radically wrong. Notwithstanding the severity of our laws, the daily Newspapers are continually giving evidence of multiplied atrocities; and it is now high time to inquire, whether the system we have been pursuing, is the best that could be devised for the prevention of crime and the protection of society."

"Now if it can be proved, as it certainly may, that a vast proportion of the victims to our criminal laws, have, through the neglect of society, been suffered to be trained, from their very infancy, in crime, while by very simple and practicable arrangements they might have been initiated in virtue, it will be difficult to avoid the conclusion that they have been unjustly dealt with; and that a heavy responsibility rests upon those who, having the power to save, have neglected to exert it."

Another writer, to show the inutility of publick executions, and their deleterious influence, states a case that had recently occurred, of five persons who were hanged at the same time, for burglary, two of whom were "lads of nineteen." Having stated a number of facts relating to the case, he observes :—

"The extraordinary circumstance of five men being executed at once, for one offence, attracted vast multitudes of people, of the lower order, from all parts of the country. To see *five* of their fellow creatures hanged was as good as a horse-race, a boxing-match, or a bull-baiting. If nothing was intended but to amuse the rabble, at a great loss of their time and a considerable expense, the design was undoubtedly effected. If a publick entertainment was *not* the object, it may be asked, what benefit has a single individual derived from beholding the destruction of these miserable victims ?"

He adds, "Perhaps that question may be answered by stating that many of the spectators, immediately afterwards got intoxicated; and some cried out to their companions, with a significant gesture in allusion to the mode of punishment, "*It is but a ten minutes job !*" If such be the sentiments excited on the very spot, it cannot be supposed to be more salutary at a distance; and notwithstanding the sacrifice of those five men, the people of Shropshire must still fasten their doors."

"If house-breakers should learn to think light of human life, and adopt the precaution of committing *murder* the next time they commit a *robbery*, since the danger of detection would be less and the punishment no greater, what will the inhabitants of the country have to thank for it, but

this very spectacle! a spectacle which cannot soften one heart, but may harden many; which confounds moral distinctions, and draws away publick indignation from the guilt of the offender, to turn it against the severity of the law."

It affords pleasure to reflect that in our country a far less number of sanguinary laws are in force than are complained of in Great Britain; and that publick executions are far less frequent. But whether, even in the United States, there is not room for improvement, is a question which demands the serious consideration of the Christian and the Philanthropist. For it is believed that those who have had opportunity to attend publick executions, and are disposed to reflect on what usually occurs on those occasions, will be sensible, that such scenes have little tendency to prevent crimes, or to improve the morals of society. The laws of a state may be regarded as a good thermometer for ascertaining the character of its citizens. The more humane the laws, the more humane the people.

POETRY.

ABSENT FRIENDS.

When pleasure lags at musick's strain,
And mirth assails the heart in vain;
To pensive thoughts the bosom bends,
And finds a theme in *Absent Friends.*

Remembrance then unfolds its store;
Affection's tales oft told before,
And Fancy magick visions lends,
To catch a view of *Absent Friends.*

Pale apprehension starts with fear,
Some sad vicissitude to hear;
And hope with causeless terrour blends,
For fate unknown of *Absent Friends.*

The parent fond, the duteous child,
The feeling heart by love beguil'd,
Each to kind heaven a boon commends,
That heaven be kind to *Absent Friends.*

Constrain'd thro' distant climes to roam,
Far from the sympathies of home;
My soul its fervent wishes sends,
And circles round its *Absent Friends.*

But joy shall spread a brighter train,
And mirth indulge its freest strain,
The happy day which absence ends,
And gives me back my *much-lov'd Friends.*

Cattskill Recorder.

TO THE MEMORY OF ANTHONY BENEZET.

Friend to distress and patron of the poor,
The injur'd shar'd his service and his store;
His time, his talents, all alike design'd,
One universal good to human kind.
Fix'd in the principles which he profess'd,
But gen'rous and humane to all the rest;
Diffusive thus his charity began
And flow'd in unexhausted love to man.
Hail favour'd spirit! now immortal rise,
And join th' exalted worship of the skies;
Where bliss perfected flows one boundless tide
And names no more your love and life divide;
Dissolv'd the narrow tie, th' impure alloy,
And God reveal'd shines forth your endless joy.*

A LITERARY WORK PROPOSED.

Mr. *Joseph E. Worcester*, of Salem, has issued proposals for publishing a *Universal Gazetteer and Dictionary of Geography*, ancient and modern; containing a more complete enumeration, than has hitherto been published, of the Kingdoms, Countries, Provinces, Cities, Towns, Forts, Islands, Mountains, Capes, Seas, Bays, Lakes, Rivers, Indian Tribes, &c. in the known world. With a copious account of all the important articles.

The Gazetteer now proposed will, so far as it respects the *modern* geography of the eastern continent, be founded upon the basis of that of Cruttwell, with additions and corrections. On the subject of *ancient* geography, the work of the celebrated D'Anville, will be made the principal basis. With respect to *America*, materials have been collected from a great variety of sources. And the work will be found far more complete, with regard to this continent, than any that has yet been published. It will comprise in two large volumes, and in one alphabetical series, *more than four times as many articles of Geography*, as are contained in the Gazetteers which have been published in America.

* These lines are but an extract; whether they have been before published, we are not informed.

RELIGIOUS INTELLIGENCE.

Facts relating to the London Society for promoting Christianity among the Jews; collected from the Seventh Report.

The Patron of the London Society is the Duke of Kent. The society has fourteen Vice Patrons, viz. one Duke, five Earls, and eight Lords. The President is Sir Thomas Baring. The Vice Presidents are seventeen persons of high standing.

The life subscribers to the society are 235; the lowest of the life subscriptions is 10*l* sterling, and the highest 210*l*. The amount of an annual subscription is at least one guinea. The annual subscribers are more than one thousand. There are between fifty and sixty Auxiliary Societies. Many liberal donations have been made to the society. One of 900*l* one of 600*l* and one of 400*l*. These three are anonymous, and they are the largest which we have discovered in the report.

This society is composed of members of the established Church and of Dissenters; and the concerns of the society were managed for several years, by a committee composed of both descriptions. At length the society became subject to pecuniary embarrassments of a threatening aspect; and it was found that many members of the established Church had declined affording relief, from a conscientious scruple respecting the propriety of associating with Dissenters in matters of discipline. When this became known to the dissenting subscribers, they held a meeting on the subject and passed several votes, the most important of which was the following:

"That as it appears that many zealous members of the established Church have expressed their conscientious objections to unite with the society, whilst its affairs are managed by a committee consisting of persons of different religious denominations, and have intimated their willingness to support it if carried on exclusively by Churchmen: this meeting embraces the opportunity of proving, that they never, as Dissenters, had any other design but the conversion of the Jews to Christianity: and as it is probable that the assets are nearly sufficient to cover the debts, they therefore cannot feel the smallest objection to withdraw in favour of such brethren of the established Church, who testify a lively zeal in the grand cause, possessing also the means for promoting it."

This meeting of the Dissenters was held Feb. 6, 1815. At a subsequent extraordinary General Meeting of the London Society, the offer of the Dissenting brethren was accepted, as manifesting "a spirit most truly conciliatory;" and they were earnestly requested to favour the society still, both with pecuniary aid and their prayers. This conduct of the Dissenters must have made a favourable impression on their brethren of the establishment. In the annual Report of May, 1815, the committee say, "They believe that, with few exceptions, the Dissenters who were previously subscribers will continue their support to the society."

The London Society is now wholly under the control of the members of the Episcopal Church; and the established forms of worship are

the only forms to be admitted in the houses of worship devoted to the converted Jews.

In the course of one year ending March 31, 1815, the London society received, from

Auxiliary Societies,	£2162,11,10
Penny Societies,	1276, 9, 4
Collections,	2929, 2, 1
Donations,	528, 0, 6

All the above was *exclusive* of life and annual subscriptions.

Extract from a Speech of George Griffin, Esq. delivered before the American Bible Society, at their meeting in New-York, May 13, 1816.

Eighteen centuries ago, the divine author of our religion, about to ascend to his native heavens, pronounced with his farewell voice, "Go ye into all the world, and preach the gospel to every creature." A little band of Christian heroes obeyed the heavenly mandate; and, clothed in their master's armour, encountered and overcame the united powers of earth and hell. But the apostolick age did not always last. Seventeen hundred years have since elapsed, and more than three fourths of the human family are still enveloped in Pagan or Mahometan darkness. A lethargy, like the sleep of the sepulchre, had long fastened itself on the Christian world. It was the tremenduous earthquake of modern atheism, that roused them from this slumber: and while, during the last twenty years, the vials of God's wrath have been pouring upon the nations, convulsing to its centre this distracted globe, the Bible has re-commenced its triumphs. This tree of heaven's planting has stood and strengthened amidst the prostration of thrones, and the concussion of empires. The apostolick age is returning. The countries of Europe, which lately rung with the clangour of arms, are now filled with societies for the promulgation of the gospel of peace. Through those fields, but lately drenched in human blood, now flow the streams of salvation. Europe is bending under the mighty effort of extending redemption to a world. Kings and emperours are vying with the humblest of their subjects in this stupendous work. The coffers of the rich are emptied into heaven's treasury, and there also is received the widow's mite. But there is one nation which has stood forth pre-eminent in this career of glory. With the profoundest veneration, I bow before the majesty of the British and Foreign Bible Society.—This illustrious association, (its history is recorded in heaven, and ought to be proclaimed on earth,) has been instrumental in distributing a million and a half of volumes of the word of life; and has magnanimously expended, in a single year, near four hundred thousand dollars for the salvation of man.—This transcendant institution is the brightest star in the constellation of modern improvements, and looks down from its celestial elevation on the diminished glories of the Grecian and Roman name.

The electrick shock has at length reached our shores. Local Bible Societies have been heretofore established in this country; but they wanted extent of means, comprehensiveness of design, and consolidation of action. It was to be expected, and the Christian world had a right to expect, that the American nation would arise in the majesty of its collected might, and unite itself with the other powers of Christen-

dom, in the holy confederacy for extending the empire of religion and civilization. This auspicious era has now arrived. The last week has witnessed an august assemblage of the fathers of the American Churches, of every denomination, convened in this metropolis from all parts of the country, not to brandish the sword of religious controversy, but to unite with one heart, in laying the foundation of the majestick superstructure of the American Bible Society. Athens boasted of her temple of Minerva; but our city is more truly consecrated, by being the seat of this hallowed edifice. It is not a mosque, containing, or reputed to contain, the remains of the Arabian prophet, but a fabrick reared and devoted to the living God by the united efforts of the American Churches. Fellow-citizens! will you coldly receive this honour, or will you not rather show yourselves worthy of this sacred distinction? I am persuaded, that your munificence and zeal in this holy cause will be recorded as an animating example to the nation. For to whom should it be reserved to electrify this western continent, but to the London of America?—Our country has long stood forth the rival of England in commerce and in arms; let her not be left behind in the glorious career of evangelizing the world.

Extract from the Speech of Peter A. Jay, Esq. before the American Bible Society.

The nations of Europe are now awake and active; they have sent forth the gospel into all lands, and its sound unto the ends of the earth. Their exertions are strenuous and unremitted. They eagerly emulate each other in the glorious strife. And shall we alone be idle? Blest as we are with opulence and ease, shall we be less grateful to Him who gives them, than nations wasted with war?

Surely, Sir, we shall not refuse to run the race which is set before us, nor to contribute towards the cause of mankind. What charity can be greater, to what can there be stronger motives?

How many are there who thirst for military glory; and what sacrifices would they not make to obtain it! We have long been spectators of the great tragedy which has been acted on the theatre of Europe, and our imaginations have become inflamed. We have beheld mighty hosts encountering each other; desperate battles fought, and victories won. We think of the triumphant march, the blood stained banner, the captured artillery, and all the pride, pomp and circumstance of glorious war, till many among us would willingly face danger and death itself, to acquire a renown equal to that of some favourite hero. Yet the laurel of the conqueror grows only in a soil which is moistened with blood. It is stained with the tears of the widow, and it thrives in the midst of desolation—Nor is it durable: amid all the annals of destruction, how few are the names which we remember and pronounce! But is there glory which is pure and enduring, and which deserves to be sought? Yes, the love of fame is a noble passion, given us not to be extinguished, but to be used aright. There is a glory which a wise man will covet, which a good man will aspire to, which will follow him from this world to the next, and there, in the presence of an assembled universe of angels, and of just men made perfect, place a crown upon his brows that fadeth not away.

It is the peculiar province of the clergy, to teach how to acquire this heavenly crown; but I may be permitted to say, that an irrevocable decree has gone forth, an inviolable

promise has been made, that they who turn many to righteousness, shall shine like stars for ever and ever.

But how shall those who are doomed to business and labour, turn many to righteousness. Such is the constitution of human society, that all cannot be missionaries, all cannot apply themselves to the spiritual concerns of others. This Society enables all to contribute to the spiritual improvement of all. The Bible is the best of missionaries.—It will reach where no preacher can penetrate; it will preach where he cannot be heard; it will reprove, alarm, advise, console in solitude, when no passion interferes to drown its voice. Of these missionaries thousands may be sent abroad, and where the seed is abundantly sown, we may reasonably hope for an abundant harvest.

Though the diffusion of the scriptures is the great end of our Institution, yet another blessing will also spring from it. Too long have Christians been divided. Sect has been opposed to sect; angry controversies have agitated the church; misrepresentations have been made and believed; and good men, who ought to have loved each other, have been kept asunder by prejudices, which were the offspring of ignorance.

In this society, the most discordant sects will meet together, engaged in a common cause; prejudices will abate; asperities will be softened; and when it is found, as undoubtedly it will be found, that the same love of God and of man animates all real Christians, whatever may be their outward rites, or forms of ecclesiastical discipline, that most of them agree in fundamental doctrines, and that their differences principally relate to points of little practical importance, there must be an increase of brotherly love, and of a truly catholick spirit.

Sir, I pretend not to see more clearly than others through the dim veil of prophecy, but if the predictions which foretel a millenial period of happiness on earth, are ever to be literally fulfilled, it can only be by the accomplishment of another prophecy, that "The knowledge of the Lord shall cover the earth, as the waters cover the sea." Let us then be blessed instruments in the diffusion of this knowledge, that having contributed to the triumph of the Redeemer's cause, we may be permitted to partake it. Then we shall be entitled to address the Christian Church in the exalting strains:

The seas shall waste, the skies in smoke decay;
Rocks fall to dust, and mountains melt away;
But fixed his word, his saving power remains,
Thy realm for ever lasts, thy own Messiah reigns.

Extract from the Pastoral Address of the General Association of Massachusetts Proper.

Christian Friends and Brethren,

The General Association of Massachusetts again take the liberty of addressing the churches and people in connexion with them. It demands our grateful recollection, that the year past has been a season of peace, of general health and prosperity, and, as we would hope and believe, of moral and religious improvement.

The tremendous events of war among the nations, which long excited our astonishment, have passed away; passed away, we would devoutly hope, to return no more. Still, events, not less interesting, but infinitely more delightful, crowd

themselves upon our attention.—The great Missionary interest, so cheering to benevolent minds, seems to be extending its influence to all the villages and countries of the Christian world. The growing zeal and opulent means of Bible Societies give hopeful promise, that the word of God, at no distant period, may be read in all the languages of mankind. That the next generations of the world, and the great mass of the people, even in Christian nations, will become more enlightened and humanized, may be sanguinely anticipated from the multiplied and extending means of education, and the increasing attention to intellectual and moral culture. Nor do we hesitate to acknowledge, that from recent declarations, by some of the mighty Potentates of the world, we have been powerfully excited to hope, that those, who have been oppressors may ere long become the ministers of God for great good to his people. You perceive, that we refer to the "Holy League" formed by three of the powerful empires of Europe, Russia, Austria and Prussia—in which they recognize the Gospel of Jesus, as the basis of their alliance, and embrace each other as brethren. They, also, offer to receive all other powers, "who wish solemnly to profess the sacred principles which dictated that holy alliance." Nearly simultaneous with this great event, Peace societies were established in the capital of Massachusetts, and New-York, and (probably) in Great Britain, and all this without any previous concert or correspondence. This is laying the axe to the root of the tree. Should Peace societies be extensively established, heroes and conquerors will no more be allowed to wade to thrones through the blood of their people; the silver trumpet of the Gospel will not be drowned in the clangour of war, nor the soldiers of the cross be driven from their pious labours by the legions of tyrants.—In connexion with these things, when we recollect the prophecies and promises of Divine Revelation, our faith almost rises to assurance, that the day makes haste, when wars *shall* cease, and all shall know the Lord. Should Peace societies be extended, they will be so many handmaids, or rather guardian angels of other benevolent institutions. Their establishment seems to be the commencement of a new era of hope and benevolence. One of the great purposes of the Gospel was, to produce peace on earth and good will to man. It has been devoutly expected, that in the process of ages, this would be the glorious result; hence ministers of the gospel, and other saints, have prayed, that "wars might cease, and the lion and lamb lie down together;" but this consummation, so devoutly to be wished, has never been permanently and extensively accomplished. But rulers and people are beginning to believe, that carrying desolation and murder over a country is not the most reasonable method to ensure peace or prosperity; no means seems so likely to produce universal peace, as the influence of such societies.

PEACE SOCIETY IN GREAT BRITAIN.

Extract of a letter from a friend near London, to a friend in New-York.

I UNITE cordially with thee, in hailing the many extraordinary symptoms of an awakened attention to the highests interest of our species in various parts of the world. On the subject of *war*, a number not

of our fold, have associated for the purpose of disseminating Tracts, asserting its inconsistency with Christianity, and it began its labours by re-printing the "*Solemn Review*," of which several thousand copies are already circulated. I hope its author will be encouraged to persevere in his purpose of a quarterly publication, and would willingly subscribe for ten copies of it, if the means of conveying them in a private channel should present."

The above extract is given to establish the fact, which we have for sometime believed to be true, that a Peace society did really exist in Great Britain; and to remove all apprehensions of danger from the exertions of the friends of peace in this country.

If we take into view the Holy League or Imperial Peace society, the accession of Sweden and Holland to that League, with what has been done in Great Britain and in the U. States within one year; may we not indulge a hope that the *renown of war* has passed the meridian, and that the time is at hand, when those who shall choose to fight, will be influenced by some other motive, than love of military fame.

ORDINATIONS.

Ordained, at Middletown, (Con.) July 24, Rev. Chauncey A. Goodrich. The parts were performed in the usual order, by Rev. Mr. Ripley of Meriden; Rev. Mr. Goodrich of Berlin.—Sermon from Heb. 13, 17—Rev. Dr. Lyman, East-Haddam; Rev. Mr. Selden of Chatham; Rev. Mr. Smith of Durham, and Rev. Mr. Merwin of New-Haven.

In North-Yarmouth, July 30th, Mr. Otis Briggs, over a Baptist Church in that place. Sermon, by Rev. T. Baldwin, D. D. of Boston, from Eph. iv. 17.

In Portland, July 31st, Mr. T. B. Ripley, over the Baptist Church, in that town. Introductory prayer and sermon by Dr. Baldwin.

Rev. Willard Preston, has been installed pastor of the Pacifick Congregational Church and society in Providence.

At St. John's church, in Providence, Aug. 1, Rev. G. T. Chapman was admitted to the order of Deacon, by Rev. Dr. Griswold, Bishop of the Eastern Diocese. Sermon by the Bishop.

In New-York, Rev. J. T. Hull, and Rev. T. C. Brownell, Deacons, were admitted to the order of Priests, by the Rt. Rev. Bishop Hobart.

In Easthampton, Aug. 14, Rev. Asa Brooks, as a Missionary to the county of Randolph, Virginia, for one year, by the New-Hampshire Missionary society.—Sermon by the Rev. Mr. Packard of Shelburne.

At Beverly, Aug. 14, Rev. N. W. Williams, as pastor of the Baptist church in that place. Introductory prayer by Rev. Mr. Grafton, Newton; sermon by Rev. Dr. Baldwin; consecrating prayer, by Rev. Mr. Bachelor of Haverhill; charge, by Rev. Mr. Bolles, of Salem; right hand, by Rev. Mr. Chaplin of Danvers; concluding prayer by Rev. Mr. Collier, of Charlestown.

THE

CHRISTIAN DISCIPLE.

No. 10. OCTOBER, 1816. Vol. IV.

MOTIVES FOR DISTRIBUTING THE SCRIPTURES.

[Concluded from p. 268.]

VI. We should be excited to persevere in the good work of distributing the scriptures, from the consideration, that, after the first efforts, we are prone to relax in our exertions to do good.

The reason is, we often act from the influence of feeling, rather than of principle. We require some powerful excitement to call forth our active powers; and as this, in the nature of things, cannot be of long duration, when it ceases, or becomes weakened, we remit our efforts. How often have we seen good objects at first supported with a zeal, which seemed to promise the happiest results? But this zeal has suddenly abated; and the most flattering prospects have been disappointed.

That this may not be verified in us, with respect to the distribution of the Bible, let us attend to the many arguments, which prove it to be our duty; let us fix it in our minds, that it is an object deserving our assiduous care; and, having begun a good work, let nothing hinder us from persevering in this way of well doing.

VII. A further encouraging motive to the unwearied discharge of this duty, is the wonderful union which prevails, in advancing this interesting object.

Under a painful conviction of the contentions, which, in every age of the Christian Church, have been excited respecting the doctrines of that gospel, which proclaims "peace on earth and good will toward men," it is refreshing to find one cause, which so nearly relates to our common salvation, in which we can, for the most part, so harmoniously unite. This glorious object combines the exertions of all the various sects, into which christianity is divided. As if none dare show a backwardness in diffusing these means of light, even members of the Roman Catholick church, whose usual policy has been to conceal the scriptures from the common peo-

ple, have manifested a laudable zeal to retrieve their errours in this respect, and to provide for the diffusion of the sacred oracles, among all classes of the destitute.

In the accomplishment of this object we find a unanimity, which the most sanguine friends of peace despaired to witness, in these days of confusion and of revolution.

It must be allowed, that there are some who doubt the expediency of this measure, who are reluctant to distribute the Bible without note or comment, doubtless from the apprehension, that it will operate to the disparagement of their darling theories. They seem to prefer, that the scriptures should not be embraced at all, rather than that they should be understood to favour any sect, but their own. Hence they identify their human creeds with the pure and unerring dictates of inspiration. They claim for them equal respect, and appear to wish, that they may stand or fall together. It is but justice to add, that of those who have recently published their opinions on this subject, the members of the papal hierarchy have not been the first nor the fiercest to insist on this heterogeneous mixture.

VIII. The good, which has already been done, and which there is an opportunity of still further accomplishing, is an additional animating motive to unwearied perseverance in distributing the holy scriptures.

It is now but twelve years, since our parent country, in the midst of private and publick disasters, while struggling for all, that is dear to humanity, and while clouds and thick darkness of most portentous aspect hung over the civilized world, laid the foundation of The British and Foreign Bible Society; and what, short of miracles of mercy, has it not been instrumental in producing! From the eleventh annual report, for May, 1815, it appears, that it had given birth to more than five hundred auxiliary societies within the united kingdom; that it had printed, or assisted in printing and circulating, the scriptures in fifty-five different languages and dialects; that it had expended three hundred and forty-eight thousand five hundred and ninety-two pounds sterling, amounting to one million five hundred and forty-nine thousand, and three hundred dollars; and that it had distributed, in various parts of the world, Bibles and Testaments to the almost incredible amount of one million, two hundred and ninety-nine thousand, two hundred and eighty-two!

Who can pretend to estimate the sum of good, which has been produced, and which is likely to result from these unexampled acts of christian liberality? In view of such munificence, and in prospect of its blessed effects, who is not constrained to exclaim, "This is the Lord's doing; and it is marvellous in our eyes!"

But this benevolent spirit, though enkindled in the British nation, has not been confined within its narrow limits. All

Europe, and various parts of America, of Asia, and even of Africa have caught the generous flame. The missionaries, which have been sent forth from the great centre of light and of heat for imparting a kindred warmth to other regions, have met astonishing success. Nothing but the ample, and impartial reports, which have been made on this subject, can do it justice. Permit me however to remark, in proof of the heavenly spirit, which presides over these undertakings, that, in the midst of the late war with our parent nation, "The British and Foreign Bible Society," with magnanimous superiority to the prejudices, which the vindictive temper, that originated the contest, was adapted to excite, generously contributed to the funds of several of our sister societies in this land; and that, in the same pacifick spirit, our Society, with the aid of our benevolent fellow citizens, refunded the amount of captures, which the rapacity of our privateers had made of Bibles and Testaments appropriated to gratuitous distribution. The interchange of christian sympathies* and congratulations, which these transactions occasioned, do equal honour to their authors, to the institution of Bible Societies, and to the cause of the gospel, which is the cause of peace and of love.

How animating to the friends of peace and of the sacred scriptures, which alone, under God, can ensure and perpetuate it, is that national tranquility, which is now so universally enjoyed! Not only is it favourable to the control of those lusts and passions, which are a disgrace to our natures, and especially to our profession, as christians, and an impediment to our noblest plans of usefulness; but it will give encouragement to commerce, and thus enable us to discern and to supply the wants of our brethren, in every part of the world, who are destitute of the holy oracles.

How reviving to those, who have lately been weeping over the calamities of war, who have seen increasing reasons, and felt new motives for disseminating the principles of the gospel of peace, to witness the pacifick instrument,† which has been recently issued by three of the most powerful potentates in the north of Europe! We will not suffer any infidel suggestions to interrupt our hope and our belief, that it is a token for good, that the late tremendous war of desolation has been instrumental, under Providence, of awakening men in the most exalted stations to its absurdities, its miseries, its enormities, and that, under the influence of the Prince of peace, it is about to lead contending powers to other modes of adjusting difficulties, than have been before adopted, and of which the document, just specified, is equally a novel and extraordinary specimen.

* See Christian Disciple, Vol. II. p. 220, and Vol. III, p. 256.

† See Christian Disciple, Vol. IV. p. 129.

In the promotion of these great objects, which expand the heart with the noblest emotions, we are called in Providence to contribute our aid. In addition to the exertions, which are making in the old world for the distribution of the scriptures, and the preaching of the word, among the heathen, it is gratifying to witness the efforts of our own countrymen to promote these invaluable objects. Our BibleSocieties amount to about one hundred and fifty. Besides numerous societies for foreign missions, and respectable annual contributions for translating the scriptures into the languages of the East, we have numerous combinations to discountenance vice and to promote reformation of manners. While so many are thus contriving various modes of doing good, it is devoutly to be hoped, that our own amendment will be effectually advanced, and that the wants of all the destitute will, in due time, be supplied.

Let us not faint at the magnitude and the difficulty of the task proposed; "for in due season we shall reap, if we faint not." We shall at least perceive, for we are already beginning to witness, the good fruits of our exertions among those, whom our bounty has been sent to relieve.

Let us not object, that to supply our own neighbours is to do but little towards the reformation of the world. The process of amendment is, in the nature of things, gradual; and it is rational to proceed from parts to the whole. If we would hope to reform others, we must begin with reforming ourselves.

Let us not limit our views to a supply of the destitute in our own land. Should we ere long effect this object, there will remain much of more extensive good to be done. The enlightened christian will not be inactive, while there remains a scope for his benevolence.

But suppose, that we shall not be permitted to realize in our day, the dearest wishes of our hearts; grant, that there may still be clouds and darkness to hang over scenes, which are now bright and flattering. Admit, that we may not at present be allowed to discern all the pleasing results of our munificence. We know, that it is the cause of God, of the Saviour, of all good beings. There can be therefore no good reason, why we should withhold our exertions. We are assured, that, if we "be not weary in well doing," although we find not on earth our amplest satisfaction, we shall infallibly be recompensed "at the resurrection of the just."

NOTICE OF THE NEW-YORK CONTROVERSY.

For a number of years past, many reflecting Christians have been grieved by what appeared to them a hostile spirit in

this vicinity, between professing Christians of different sentiments; and perhaps no impartial person will say, that *all* the fault has been confined to one side. Indeed this is seldom the case in controversies of long continuance; and probably it is as seldom that either party is duly aware of its own faults.

Recently our attention has been called to a controversy in the city of New-York. And if the documents we have seen may be regarded as a *thermometer* for ascertaining the degree of *heat* with which the dispute has been conducted, there is doubtless much reason to deplore the spirit which prevails in that region,—and also some reason for saying, that Boston is now the temperate, and New-York the torrid zone of ecclesiastical controversy.

One of the documents refered to we have already given in the number of the Christian Disciple for July; namely, the Letter by which L. D. Dewey was excluded from a Theological Seminary. Since writing the remarks on that Letter, we have seen the Discourse by which Mr. Dewey drew down the displeasure of his Instructors. We have also seen a pamphlet entitled, "The Triangle." From these it is pretty evident, that the unpardonable sin of Mr. Dewey consisted in his having adopted the orthodoxy of New-England, in preference to the orthodoxy of New-York. In other words, he adopted what are called Hopkinsian views relating to the doctrines of justification, atonement, and imputation, in preference to the Calvinistick. In his opinion, "If the mediation of Christ takes away guilt, there is nothing to pardon, and no more room for the exercise of grace, than if man had never fallen." p. 16. He of course "infers the fallacy of that theory of redemption which views our sins as debts, and says the Saviour pays them." But he denies neither the necessity nor the efficacy of the Saviour's death.

Mr. Dewey appears to be a young man of considerable talents and reflection. In addition to this, he seems to have possessed a spirit of candour and charity even towards those by whom he was expelled from the seminary. This is apparent in his reply to the letter of expulsion. Had his Instructors possessed an equal share of candour, would his connexion with the seminary have been in such a manner dissolved?

It is pretty evident, not only from the expulsion of Mr. Dewey, but from the writings of "Investigator," the author of "The Triangle," that what is regarded as orthodoxy in New-England is supposed to be "damnable heresy" in New-York; and that those who regard themselves as the orthodox of New-York "cry out" against those who have adopted the New-England orthodoxy, "*delusion! heresy! blasphemy!*" p. 22. In the same page, in speaking of Dr. Mason and the expulsion of Mr. Dewey, the writer represents that the Doctor has "cut asun-

der by one expulsion," "The mighty multitude of Christians composing three fourths of that profession in the United States." He adds—"Had they but one neck, he would serve them as Nero wished to serve the Romans, i. e. in an ecclesiastical sense. He has put them all into the 'snare of the devil,' and declared them not to be endured, NO NOT FOR AN HOUR!" In p. 74, he observes—"I fully anticipate all that will be said of these remarks; the contemptuous slangs of Arminianism! Socinianism! Ribaldry! Slander! that will be thrown out."

We sincerely hope that neither class of the clergy of New-York are so exceedingly vile and corrupt as the parties are disposed to represent each other. Party passions often lead good men to judge, and talk, and write, and act very strangely. We cannot but hope that our brethren in New-York, who are of New-England orthodoxy, are much better men than they are allowed to be by their opponents; and we should be very sorry to know that those who treat them as heretieks are quite so destitute of uprightness, benevolence, and good manners, as Investigator imagines.

We cannot however, but seriously fear, that this controversy has given the churches in that city much of a *militant* or *military* character. Investigator, who says of himself, "I love to talk figuratively," states, that "not only the great gun, but field-pieces, swivels, blunderbusses, muskets, carbines, pistols—even down to pop-guns have, fired in squadrons and battalions." He says, some other things in this connexion which I shall forbear to copy,—the reason will be obvious to those who have read the paragraph, p. 66.

Why, it may be asked, is this account of a disagreable controsy brought forward in the Christian Disciple? We answer: It is done not from an apprehension that, in itself considered, it will afford any true pleasure to the writer or the reader; but from a hope that it may be useful as a *warning*. It is adapted to show the danger of indulging party passions and a censorious spirit—to show that little reliance is to be placed on the representations of men who are disposed to cry heresy and to destroy the reputation of their brethren on account of diversity of opinions—to show that heresy, as the term is used at this day, is just what a self-sufficient majority may please to call by that name—that the same opinions which are orthodoxy in one place, are heresy in another—and that men who are abused for their religious opinions always, and very justly, consider such treatment as "persecution."

The probability is, that each class of Christians in New-York is in some great errours. The same may be said respecting each class in this vicinity, and in every part of the world. But what a melancholly thing it is to see two classes of Christians blind to their own fallibility, and disposed to defame and injure one another, under a pretext of love to God!

The Calvanistick clergy in New-York have as good a right to denounce their brethren of the New-England orthodoxy, and to treat them as hereticks, as the orthodox of New-England have so to treat other Christians. Whichever of two parties may be in the right, as to the opinions in dispute, that party is always in the wrong which is disposed to revile, defame, or persecute. If this be the case on both sides, both are in the wrong, and a greater wrong than any mere errour of opinion.

Investigator complains loudly of a persecuting spirit on the part of the Calvinistick Clergy of New-York, and he pleads ably for the rights of conscience. He endeavours also to prove that the opinions of those clergymen, on the doctrines of original sin, the sinner's inability, and the extent of the propitiation made by Jesus Christ, are grossly erroneous, dishonourary to God, and injurious in their tendency. The opinions of the Calvinistick clergy, on these three points, are what he calls "The Triangle." "The whole of their doctrine," he says, "amounts to this, that a man is in the first place condemned, incapacitated, and eternally reprobated for the sin of Adam: in the next place, that he is condemned over again for not doing that which he is totally, in all respects, unable to do: and, in the third place, that he is condemned, and doubly and trebly condemned, for not believing in a Saviour, who never died for him, and with whom he has no more concern than a fallen angel." p. 12.

"To this," he says, "it is proper to add, that they are tenacious of their own opinions, and intolerant of those of others in no ordinary degree. I shall justify this remark, by simply adverting to the recent expulsion of a young man of unblemished character and respectable talents, from a theological seminary in this city. I cannot but notice as an extraordinary coincidence, that the very man who expelled him, has at this time come out and astonished the world by a pompous and flaming production in favour of *general communion*, catholicism, and christian charity. I wish he would inform the world whether he intends they shall follow his *book*, or his *example*. I cannot express what gratitude I feel to Providence, that though Bonner and Gardiner should revive, they would not find in this country a government ready to second their intolerance by the flames of persecution. The tiger may show his teeth and growl, but he cannot bite."

It is certainly lamentable, if there is just occasion for such representations, and such severity of remark, respecting any minister or ministers of religion in our country, who claim the "uppermost seats in the synagogues" of orthodoxy. And perhaps it is not less to be lamented that such representations should be made, if they are not well founded. In a future number we expect to give our readers some extracts

from the reasoning of Investigator on the doctrines which compose "The Triangle." These doctrines, as stated by him, are the following:—

1. "That the whole human race are guilty of the sin of Adam, independently of their own conduct, and for that sin are truly deserving of eternal punishment."

2. "That all men labour under a true and physical incapacity to do any thing which God requires."

3. That "there is a remedy for a part of mankind; *Christ has died for an elect number.* They, and they only, enjoy an offer of salvation; and for them alone is provision made."

Against these opinions Investigator reasons with ability, if not with moderation.

EXTRACTS FROM SOME CANDID OBSERVATIONS, BY THE REV. WILLIAM WELLS.

The following passages are from a tract recently published, entitled, "Some observations, taken in part from an address delivered in the new meeting-house in Brattleborough, July 7th, 1816, being the first Christian Communion held in that place."

"Dr. Doddridge observes, in his introductory sermon to his lectures against Popery, which I have in manuscript,—'Such of you who have frequently attended my ministry, well know, that it has not been my custom to insist on subjects of controversial divinity. As my temper does not incline me to dispute, so I confess, when I seriously consider the importance of that eternal world to which we are hastening, I can seldom persuade myself to employ in matters of criticism and debate, those sacred and important moments, which we separate from our common time, with a view to a more immediate preparation for it. Practical preaching is, under God, the great support of the gospel, as practical precepts have every where the greatest stress laid upon them in it.'

"I most sincerely and heartily assent to the sentiments contained in the above quotation. And you, my friends, can witness for me, that I very seldom indeed, bring matters of controversy into my publick discourses.—I shall, however, on the present occasion, give you my opinion, as briefly as may be, on some controversial points.

"Before I came into this country, I wrote to Dr. Morse, respecting a removal hither; informing him, I was no great stickler for particular sentiments in religion; being well assured that many wiser and better than myself differed from me, both on the one side and on the other. But as it was generally reckoned

there should be some considerable agreement between a minister and his people, I would observe, I might perhaps be justly styled a moderate Baxterian; there being no other I was acquainted with, who more generally agreed with me on religious subjects than he did. The Dr. answered, there were many ministers in New-England of similar sentiments with mine.

I landed in Boston the 13th of June, 1793, and in March, 1794, I came with my family to Brattleborough, to settle on a farm. Immediately after my arrival here, I was desired to preach, and have been the only minister in this town for twenty years; to which office I was chosen annually, that is to say, twenty times in twenty years; always, as I have been told, by large majorities, and often without a dissenting voice.

Here I have lived in great peace and comfort with my parish, having never had any difference, nor even a dispute with any one. I shall always reflect with pleasure on this part of my life, having reason to hope my labours were not without a divine blessing. I consider many people in this town, who do not now attend my labours, as my old friends, for whom I shall retain an affectionate regard to my dying hour. And I can appeal to my late flock to say, whether I was negligent of their spiritual welfare.

When in the course of my education, I was called to study the controversial points, I paid great attention to them, and my opinions respecting them became established; and are now very much the same they have been the last fifty years of my life.

Within these two years, strange reports have been circulating respecting my erroneous opinions in religion, particularly as to the doctrine of the Trinity —a word that never occurs in the word of God.

It is well known, some professing christians deny our Lord's having had any existence before he came into this world. Such go under the denomination of Socinians. Some have charged *me* with being a Socinian; but this charge is altogether *groundless*.

I must confess to you, my friends, that I consider our Lord as having made an atonement for sin. Numberless scriptures might be quoted in proof of this. He was delivered for our offences, and raised again for our justification. The Lord hath laid upon him the iniquity of us all. Behold the Lamb of God, that taketh away the sin of the world. We have redemption through his blood, the forgiveness of sins. How the sufferings and death of Christ have this effect, I do not pretend to know. The gospel, as Dr. Macknight observes, "has discovered to us *only* the fact, without explaining to us the manner in which it is brought about." I therefore thankfully receive the doctrine, just as I would thankfully receive an efficacious medicine, that would certainly cure a most dangerous disease, though I knew nothing of the ingredients of which it

was composed, or the manner in which it operated upon the human frame.

I am also fully satisfied, that our works, in no degree whatever, merit the favour of God. They are the *conditions* of our salvation, but not the cause. Not by works of righteousness that we have done, but according to his mercy he saveth us, by the washing of regeneration and the renewing of the Holy Ghost. I as firmly believe as any man can, that there is no other name given under heaven amongst men, whereby we can be saved, neither is there salvation in any other. It appears to me clearly revealed in the scriptures, that the work of religion in the soul, is begun, and carried on, in the use of proper means, by the spirit of God, and that we are kept by his mighty power, through faith, unto salvation: and also, that Christ ever lives to make intercession for us, and will come again to judge the world at the last day.

If I am asked, Do you believe a Trinity in unity, or in the Triune God: that there are three persons in the Godhead, the Father, the Son, and the Holy Spirit; that these three are one, the same in substance, and equal in power and glory?—or, as I think the Church of England has it, that the Father is God, the Son is God, and the Holy Ghost is God? I answer, these are human phrases, which I do not understand; and no two that have attempted to explain them, have agreed in their explication. They are doxologies, fetched from the dark and barbarous ages of Popery, unknown to the apostles and first christians, and have occasioned endless contention and animosity.

The doxologies above mentioned form, in a great measure, the standard of the orthodox opinions on the trinity; and if a person will subscribe and use them, that settles the matter, no suspicions of heresy are entertained. I must decline having any thing to do with them.

Those good men (and many such there are) who admire, and almost constantly use, the phrases in question, do not tell us whence they came, nor by what authority they are used in the church of Christ, in preference to, and neglect of, those many excellent doxologies found in the scriptures, in which all christians can join. In some places, these spurious phrases are used so much, and the scripture doxologies so little, that the former are likely to be thought a necessary part of christian worship, though they were altogether unknown in the purest ages of the church. The use of them appears to convey this idea, that the word of God is not sufficiently explicit, allows of too much latitude, does not sufficiently guard the truth, but men of different and dangerous sentiments may shelter themselves under its loose and vague expressions. Or, in other words, that fallible (not to say furious) men, have expressed divine truths in better language, and with more precision, than the apostles of Christ did, though they were under the

immediate inspiration of the spirit of God.

To censure men as not sound in the faith, as enemies to the truth, their preaching as dangerous to souls, though their lives are as pure as their opponents,—though they have enjoyed as many advantages for understanding the scriptures,—are as diligent in searching for truth,—as ready to embrace whatever they think clearly revealed or fairly deducible from the word of God; wishing for nothing so much, as to spend and be spent in being useful to the souls of men:—If we must be branded with opprobrious names, and unjustifiable measures used to prejudice our people against us; if we must be excluded from the pulpits of our brethren, and, so far as it can be done, driven from our parishes, and from the ministry,—and all this because we cannot make use of a few unintelligible human phrases, that have occasioned a world of mischief and misery in the Church of Christ; surely a conduct of this sort cannot be justified, though it be found in men who really think they are defending the truth, and contending earnestly for the faith once delivered to the saints.

Those who censure me for my opinions, (which, when they come to be viewed in the light of the heavenly world, will, I doubt not, be found to be very similar to their own,) did they know how anxious I have been to form my sentiments from the word of God, what pains I have taken, how many fervent prayers I have put up to God for divine illumination, they might think me mistaken, and pity, but not blame me for being so.

Here I am, between seventy and eighty years of age, full of infirmities which I expect to carry with me to the grave, waiting and hoping, and occasionally even *longing*, for a blessed immortality, where in God's light I shall see light. I have little to fear, or to hope, from the present world; and to be judged and censured of men, is with me a small thing indeed; especially by those who have taken up their opinions from others, and never had time or capacity for knowing much on these mysterious points.

During the short period of life that may yet remain to me, I shall continue to preach, in my humble way, repentance towards God, and faith in our Lord Jesus Christ, urging upon my hearers that holiness, without which no man shall see the Lord. And I cannot but think, that ministers and people would be better and more usefully employed, were they to spend their zeal in doing justice, loving mercy, and walking humbly with God, rather than in preaching and talking, and taking so much pains to know what others think, on these high points, of which we can know but little, and what we do know, is of small importance.

After the controversy about them has been carried on fifteen hundred years, it is high time to drop it. For us to copy after the example of Christ, be in this world as he was, and have the same mind in us that was also in

Christ Jesus, would be more pleasing to our divine master, than to attempt to dive into the mysteries of his nature which are not revealed, and endeavouring to explain things altogether above our comprehension. As for myself, I shall leave these things to those that are fond of them, and direct my attention to the virtues and graces of the christian temper, in which all the sincere followers of Christ agree, cheerfully waiting for the happy time, when that which is perfect is come, and that which is imperfect shall be done away. When we come to be with Christ, we shall see him as he is, and know even as we are known.

WILLIAM WELLS.

Brattleborough, July 16th, 1816.

OF PRAYING FOR ONE ANOTHER; AND OF THE SIN UNTO DEATH, AND NOT UNTO DEATH.

1 John v. 16, 17. *If any man see his brother sin a sin not unto death, he shall ask and he shall give him life for them that sin not unto death. There is a sin unto death: I do not say, that he shall pray for it. All unrightcousness is sin: and there is a sin not unto death.*

Christians are here taught to pray for one another; especially when they see their fellow-Christians seduced into errour; a case which often occurs, and is observed by those who watch over each other. In ordinary cases, the Apostle declares, that such prayers will avail—but one is excepted—*there is a sin unto death*—for those who have been guilty of that sin, there is no encouragement to ask mercy of God. This, we suppose to be the scripture on which the division of sins into *venial and mortal*, which once occasioned disputes and made divisions in the Church, is principally founded. It is doubtless one of those *scriptures which the unlearned and unstable wrest*, and sometimes, perhaps, *to their own destruction.** It therefore merits their attention, who are ordered *to take up stumbling blocks out of the way of God's people.*†

We shall treat very briefly :—I. On the duty of praying for one another. II. On the distinction between sins—*sins unto death, and sins not unto death.*

I. *Of praying for one another.* Some deny this to be a duty—say God will do by every one that which is right suited to his

* 2 Peter iii. 16.

† Isaiah lvii. 14.

state. That praying for others has no tendency to make any change in them—must therefore be unavailing.

Strange that any who read the scriptures, and see people there ordered to *pray one for another*,* should argue in this manner; especially when so many examples of God's hearing the prayers which people have offered up for others, and granting mercies in answer to them, without those for whom they were offered participating in them, are recorded in the word of God! Surely they cannot have been overlooked by any who read the scriptures. A few out of many follow :—

Lot's escape, when God destroyed Sodom, is attributed rather to Abraham's prevalence with heaven, than to his own. *And it came to pass, when God destroyed the cities of the plain,* THAT GOD REMEMBERED ABRAHAM, *and sent Lot out of the midst of the overthrow, when he overthrew*† *the cities in which Lot dwelt.* Abraham knew the character of the Sodomites, and how Lot was exposed by living among them, and seems, after he and Lot had separated, to have born him on his heart before God; and God heard him, and saved Lot, when he destroyed the place and people where he dwelt. And how often did Moses save Israel by his prayers? When they sinned in making the golden calf, while he was on the mount, we find God telling him what they had done; threatening to destroy them; releasing Moses from obligation to pray for them; and, I had almost said, offering him a bribe, to prevent it! as though he could do nothing to them without Moses' consent! nothing, if he had prayed for them!—*I have seen this people, and behold, it is a stiff-necked people: Let me alone, that I may destroy them, and blot out*‡ *their name from under heaven;* AND I WILL MAKE OF THEE A NATION GREATER AND MIGHTIER THAN THEY. But Moses loved his people; prayed for them; and God heard him, and spared them. So he testifies—*I was afraid of the anger and hot displeasure wherewith the Lord was wroth against you to destroy you. But the Lord hearkened*§ *unto me at that time also;* as he had often times before. *And the Lord was very wroth with Aaron, to have destroyed him; and I prayed for Aaron also at the same time.*

Another instance occurs in the history of Job. When his friends had mistaken the nature of the divine providential government, and made wrong representations of it, and thereby sinned against God, and against his servant Job, they were ordered, by the voice of God, speaking out of the whirlwind, to apply to Job as their intercessor. *The Lord said to Eliphaz, My wrath is kindled against thee and against thy two friends—Go therefore to my servant Job, and offer up for yourselves a burnt-offering, and my servant Job shall pray for you: for him will I accept.* They obeyed, and were pardoned.

* Jam. v. 16. † Gen. xix. 29. ‡ Deut. ix. 13. § Deut. ix. 19.

And it deserves special notice, that when Job prayed for his friends, God had mercy on him, and delivered him from his sufferings and sorrows. *And the Lord turned the captivity of Job,* WHEN HE PRAYED FOR HIS FRIENDS, *and gave him twice as much as he had before.* His prayer for them, after having received such treatment from them, was so acceptable to the God of all grace, that it seems to have had more effect to procure mercy for himself, than any which he had been able to offer for himself. The scriptures are full of examples which proclaim that important truth—*the effectual fervent prayer of a righteous man availeth much,* and no less when offered up for others, than when made for himself.

[To be continued.]

THE AMERICAN BIBLE SOCIETY.

It may be thought, that in this age of societies, when their multitude almost defies enumeration, no new Institution can be needed in our country; and it is feared, that not a few individuals may be terrified by the constantly increasing demands of these instruments of charity, from giving due attention to the association to which the present article is devolved. But the American Bible Society ought not to be confounded with those projects of doubtful utility and of sectarian tendency, for which the aid of the liberal is frequently solicited. Its establishment is an era in our history. Its object is the most sublime to which the bounty of Christians can be directed, and its necessity, or, at least, its great importance, will hardly be disputed by those who are acquainted with the operation of similar institutions in Europe.

National Bible Societies are not experiments of uncertain issue. They have been tried with the most animating success. They are planted in the most flourishing capitals of Europe, and their influence is felt even to the ends of the earth. When the believer casts his eye over the old world, the sight, which most gladdens his heart, is that of Christians of all names and all nations, forgetting their differences, and uniting in the God-like work of diffusing the divine word through every inhabited region. He looks on this as on the rainbow in the clouds, and his thoughts are carried forward by it to an age of new peace and splendour for the Church. When so many nations are competitors in this new race of glory, this

unexampled labour for the illumination of mankind, shall *we* be deficient in zeal, and form a melancholy contrast with the Christian world?

It may be thought that our local Bible Societies are sufficiently adapted to the distribution of the scriptures, and that no other instrument is needed. But whilst it is cheerfully admitted that they have done great good, and whilst it is hoped, that their agency will be uninterrupted, it is an undeniable fact, that our efforts in this cause have not been proportioned to our national resources, and it is believed that these resources can best be called forth by a national institution.

In the first place, such an institution is needed to collect and distribute that knowledge, which is required to a judicious distribution of the scriptures. Its managers, placed on a commanding position, and pledged to extensive activity, will have every opportunity and every inducement, to discover and make known the wants of this country and of the world. This Institution will be a centre into which information will be poured from every region. It will maintain an enlarged correspondence both at home and abroad, and watch the movements of every other Society. Who does not discover the immense advantages which this concentration of light will afford for spreading the scriptures? Local societies must always be limited in knowledge. Extensive districts may be left without supply, whilst others may derive from interfering societies an excess of aid. A central institution, like the sun, will diffuse more wide and equitable bounty.

Another advantage of a national Society is, that the extent of its funds will enable it to circulate, at a reduced expense, much better impressions of the Bible than are now common among the labouring and the poor. The rich are not sensible, how much a legible Bible is needed by their indigent brethren. The comfort of this Holy Book is now in a measure lost to many aged persons, and to many who are imperfectly skilled in reading, in consequence of the smallness and obscurity of the type in which the common Bible is printed. The plan already adopted by the National Society of spreading through the country stereotype plates, which will furnish fair copies of the Bible, is the best which could have been devised. Let the means for accomplishing it be liberally bestowed.

Another very important advantage of a National Bible Society, is this; it will awaken new zeal, give new energy to Christian charity, call forth new resources for this best of objects. This institution, simply by collecting and diffusing knowledge in regard to the want of Bibles, will give a new spring to the exertions of the charitable. Christians among us have little conception of the limited circulation of the scriptures, even in their own country. They judge of other regions from their own immediate neighbourhood, and can hard-

ly conceive of a family living for years without the sacred volume. The annual reports of a National Bible Society, unfolding the wants of this and other countries, will, it is believed, communicate an impulse to Christians, as yet unknown in our land. Christians will blush, at remembering the property which they have wasted on superfluous indulgencies, whilst multitudes of suffering and destitute fellow-beings have wanted that book, which can alone speak peace to conscience and minister consolation to grief. It is a mortifying truth, that Bible Societies have awakened less zeal in this country than in England, and one reason is, that we have known comparatively little of the state of the world. Local Bible Societies, with scanty funds, have had little inducement to extend their inquiries, to multiply correspondences, to discover wants which they have been unable to supply.

A national institution will in another way quicken our zeal. Possessing larger funds, and wider knowledge, than any limited society, it will fill a wider sphere with its operations; its reports will detail more extensive communications of the word of God; and the influence of this must be, to give energy, joy, and fervour to Christians. It is the nature of the human mind, to dilate itself in proportion to the objects of its contemplation. It is the nature of benevolence, to be kindled by the view of diffusive and generous activity, and to find in the increase of its fervour an extension of its powers. Why is it that the British and Foreign Bible Society is the object of an interest so unexampled, so intense both at home and abroad? The answer is to be found in the extent of its operations, as developed in its annual reports. As the Christian follows the streams which this hallowed and life-giving fountain is sending forth, his conceptions are enlarged of what man can accomplish. Objects which once seemed to surpass the power of human nature, now appear practicable, and their very vastness becomes a motive for aiming at their accomplishment. It is a fact, that the animation which has been discovered by Bible Societies in our own country, has been very much inspired, nourished, and sustained by the view of the sublime operations of the parent Institution in England. A National Society among ourselves, filling a wide space, and approaching in its agency the grandeur of similar establishments in Europe, will still more surely diffuse warmth and zeal through the community. It will be an object of attention to Christians of every district of our country. It will be the topick of conversation. It will concentrate their prayers. Who does not see that new fervour will be communicated to the friends of religion?

And this is not all. A National Society, by its extent and respectability, will become an object of attention to a large class of men, who, without being wholly indifferent to religion, yet

criminally neglect it, and can only be roused to contribute to its extension, by the view of great and improving institutions. Many, who will overlook a confined and local society, will be attracted by a greater; and they who are apt to "despise the day of small things," will not disdain to be patrons of an extended and respected association. The principle of imitation, and the powerful sentiment of respect for opinion, will thus be pressed into the service of piety.

Another important benefit of a national institution, is this:—It will be a centre, a bond of union, a source of charity and Christian affection, to the various religious denominations in our country. This is a distinguishing glory of Bible Societies. They break down the barriers between Christians. They annihilate the distinctions of sects. Christians, when they enter them, lay aside the badges of party, and assume the appointed badge of disciples, that of mutual love. Nothing strengthens affection, nothing reveals to men each other's virtues, so much as cooperation in a great and beneficent work. Much of the uncharitableness of Christians should be ascribed to reserve, to distance, to ignorance of each other's character. Let them come together on this holy ground, and read in each other's countenances, words and actions a devotion to the cause of their common Master, and their jealousies and alienations will gradually give place to candour and love. Who that remembers the earnestness with which Jesus prayed in his last hours, that his disciples "might be one," can doubt that he will regard with peculiar favour an institution which attaches Christians to each other by the holiest bond, by cooperating in sending his word to every family and every nation under heaven.

To conclude, we may hope from a National Bible Society, a happy influence on our national character. It will help to heal our divisions. Common interest is thought to be the strongest bond of union to a people; but perhaps a stronger may be found in *common sentiment*, in common feelings, in attachment to generous objects, diffused through every class and district, and exciting general zeal and activity. In this country peculiarly, we need institutions of a generous character, which shall be regarded as the property not of a particular state, but of the nation. These are the best nutriment of patriotism. A country, to be loved, must possess something more than physical advantages; something more than a favoured climate, or a fertile soil. It must possess institutions, which will be monuments of its intellectual and moral progress, which will render it venerable in the eyes of its citizens, which will speak to their hearts, and awaken a consciousness of its glory. The association, whose cause we have been pleading, will be surpassed by none in communicating this moral dignity and lustre to our country.

Such are the benefits of a National Bible Society. In

these remarks, I have all along supposed, that this Institution will be conducted on the most catholick principles. This is essential to its usefulness and success. The least mixture of a Sectarian spirit will be the stroke of death to all its promises of good. Never had an Institution to contend with keener jealousies than this. Let its elections, its reports, its whole proceedings, be marked by an entire superiority to the narrow views of party. Let the most powerful denominations remember that to them, in an especial manner, belongs the part of condescension and disinterestedness. Let not this noble wish be dishonoured, even by the appearance of Sectarian partialities. Its principal conductors have a solemn responsibility. Be it their care, by conciliation and wisdom, to inspire universal confidence, and to call forth the power and resources of all classes of Christians, so that this people may be partakers in the joy and honour of working together with God, and with other nations in the illumination of the world.

ON THE OBSERVANCE OF THE LORD'S DAY.

To the Editor of the Christian Disciple.

SIR,

I PRESUME it is compatible with the designs of your useful magazine to admit strictures on prevailing habits in society, of immoral and unchristian tendency. I know, however, from constant perusals of your pages, that all angry denunciations are sedulously avoided; that the moral and spiritual lash and cord are never employed; that you aim to make men ashamed of their sins and follies, and to engage them on the side of virtue and religion, by mild persuasion and sound arguments. This course deserves the approbation of every one: it is the most successful course of doing good. The Saviour came, not to *drive*, but to *call* men to repentance. There is something in the mind of a man of fine feelings, exceedingly averse to compulsion, to threats; and he ranks the passion of fear among the lowest in our natures. Place his errours before him in a friendly manner, discuss their evil characters, and you win him to your opinion. Men are generally addicted to this or that errour from want of consideration. With these remarks, I wish to call the attention of your readers to certain inattentions to the Lord's day, prevalent among us, particularly in this metropolis. It is highly honourable to the good sense and sobriety of the community, that this sacred day is so respectfully and religiously observed. I believe there is no city in christendom, where there is greater

quiet, decorum, and attendance on publick worship on Sundays, than in Boston; and no philanthropist, moralist, patriot, or christian, but must acknowledge the happy effects produced by the observance of this day of retirement and devotion. Without intending to criminate one class of inhabitants more than another, or to pronounce which deports most agreeably to the purposes of the day, I am of opinion that the day is not hallowed as it ought to be by *commercial men.* Were a stranger to witness great numbers of respectable persons issuing from different churches, converging to the reading-rooms, and devoting a considerable portion of the day to the perusal of newspapers, and to conversation on commercial topicks, I think he would justly form a most unfovourable opinion of the religion of the inhabitants. He would suppose they had issued from a Lyceum, Athenæum, or Debating Society rather than from the house of God, that they had been auditors of a political orator or scientifick lecturer, instead of listening to the oracles of heavenly wisdom.

I am not an advocate for the rigid observance of Sunday, held by our ancestors, and by many of the severer sects of christians at the present day; for it has disgusted the minds of young persons, and given an unsocial, frigid, and secluded character to religion. But I am in favour of devoting the day to thought, self-examination and devotion; I am in favour of detaching the mind as much as practicable, from the anxieties, cares, and affairs of the present state, and living, by anticipation, in futurity. If I roam abroad in the morning of Sundays, eager after news, inquisitive to find subjects of conversation; if I hurry from the wharf or the news-room to church, and after listening impatiently to the services there, retrace my steps, pour over the newspapers, fresh from the mail, with an intenseness as if I were reading the "words of eternal life," and making myself "wise to salvation," surely I do not *hallow* the day, nor, in scripture sense, "remember the Sabbath-day to keep it holy." Many good men differ in opinion as to the advisableness of forwarding mails on Sundays, or of distributing newspapers and letters at the offices; but whatever argument, there may be in favour of perusing letters, there can be, in time of peace, few or none, in favour of reading newspapers. What time has the busy merchant, whose six days are sedulously devoted to business, to read or reflect on things concerning his eternal welfare, if he gives the seventh also to the pursuits of the rest? In regard to himself, his family, or society, it is irrational, ruinous. There is a calm, serenity, and delight, in the retirement of Sunday, which is delicious to a reflecting mind. It is a sweet respite from the corroding cares, the din of business, and the labours of the busy week. For myself I would not exchange the peaceful hours of Sunday, their tranquillity, and happy tendency for the pleasantest por-

tion of the other days. To the christian, other motives should be addressed than the self-satisfaction which a religious observance of this sacred day produces. It is exceedingly unbecoming a Christian to give *all* his days to the world, to hold no converse with his own soul, the scriptures, or his Maker. I hope these remarks will not be supposed to proceed from a splenetick distaste to the innocent or proper employments of those, who merely happen to differ from me in opinion on the disposal of their leisure. I delight in witnessing the happy visages of my fellow-beings on a Sunday, and would not be *rigid* in enforcing the requirements of law, or the precepts of religion. But it is the duty of every one to contribute, by his example and opinion, to the religious observance of a day set apart by God himself for the benefit of the human race, and conducive to the welfare, order, and happiness of mankind.

MERCATOR.

THOUGHTS ON CHRISTIAN EDUCATION.

Believing, as we verily do, that a Christian education is the most probable means for forming the character of a Christian Disciple, for abolishing vicious and inhuman customs, for reforming the morals of society, and for promoting the peace and happiness of mankind; believing also that the power of education for these important purposes has hitherto had but a very partial experiment, we shall cheerfully exhibit in this work an account of such modern improvements in the modes of education as shall come to our knowledge.

In speaking of the power of education, to produce such glorious results, no thought is entertained, that such means can produce the effects, independent of the agency of him "who worketh all things according to the counsel of his own will." But we wish to impress these ideas upon every reader, that the *minds of children* and the *earth* may be cultivated with equal prospects of success; that, in both cases, it is God who giveth the increase, and that the harvest may be expected generally to correspond to the prudence and fidelity with which we plant or sow.

When children are suffered to grow up to adult age, under the dominion of ignorance, prejudice and vice, there is but a dismal prospect of their being afterwards thoroughly reformed by the preaching of the gospel. Preaching to such persons is, in a great measure, like preaching to *convicts in a State Prison*, whose habits of vice are almost as fixed as the Ethiopean's complexion or the leopard's spots.

In both cases some good effects have evidently resulted; but, in general, preaching to such people makes little more impression, than the falling of rain upon *paved streets.*

Possessing these views of the importance of a Christian education, we shall, in this number, present to our readers, a concise account of several recent institutions, in the hope that it will awaken serious attention to the interesting subject, and to the course of providence, which seems to be directed to the emancipation of the world from ignorance, irreligion, vice, and misery.

A REMARKABLE INSTITUTION FOR EDUCATION IN SWITZERLAND.

A PHILANTHROPIST, by the name of M. de Fellenberg, has established in Hoswyl, near Berne, in Switzerland, a remarkable institution for the education of children, and one which has attracted the attention of the Emperour of Russia.

The most remarkable feature in Fellenberg's institution, is, "the union of instruction, in letters, with the operations of agriculture." It "also unites a seminary for the poor, with a seminary for the rich."

The agricultural part of the establishment, consists of two farms; one is called the *model farm*, the other, the *experimental farm.* The first is intended to exhibit a well conducted farm on the best existing methods; on this, the poor class of children are employed. The other is intended to advance the science of agriculture by new inventions and experiments. The rich class are here instructed in the theory and practice of agriculture.

Connected with this institution, there are also work-shops for the manufacture of agricultural instruments; one for making for sale, the best instruments now in use; another for "a school of *invention* and *improvement.*"

"The children of the laborious class, are not only taught to read, write, and account, but they are attended by their master, a man of liberal education, during their hours of labour as well as of recreation; and are instructed by him in the properties and connections of the objects of nature, and the operations of art. They are taught to observe and to reflect, and to acquire habits of drawing useful ideas from things themselves."

The education of the rich class, embraces all those points of art and science which belong to a liberal education. The great objects of the Institution, appear to be these;—to teach the youth how to obtain a comfortable living in the world, and how to be useful and happy.

The effects of this mode of education, are said to be "perpetual happiness and good humour; no quarrels; gentleness, industry, and contentment."

"The encouragement of cheerful dispositions amongst the children, and the attempts to render them good-tempered, alert, and active, are considered as objects of great importance. They are constantly encouraged, and their wants anticipated; every thing invites them to confidence. Verhly, their instructor, always speaks to them with smiles. He works with them; he reads, talks, and sings with them; he entertains them with amusing anecdotes, and is their constant companion.

"Every morning before they go to work, and every evening after it is finished, Verhly talks with the children, and M. Fellenberg is commonly present at these conversations. The plan of the day's work, and suitable admonitions and exhortations follow the morning prayer. In the evening remarks are made on the little occurrences of the day. What is praiseworthy is encouraged; faults are gently reprimanded, and good resolutions strengthened: this useful practice is beneficially concluded with prayer."

When the Emperour Alexander was in the vicinity of Switzerland, he was informed of Fellenberg's institution and his success. He ordered his minister in Switzerland to make inquiry into the circumstances, and report to him. On receiving the report, he wrote to M. Fellenberg the following letter.

"Sir—The labours of so much importance to the human race, in which, for a number of years, you have been successfully engaged; the great results which they have already produced, and those which humanity may still expect to derive from them in future, could not fail to arrest my attention, and to gain for you all my esteem. I have with satisfaction observed, that your system of agriculture and of education possessed the double advantage of perfectionizing at once cultivation and the cultivator. Desiring to give you a testimony of the interest, which I take in the success and extension of such exalted labours, I create you a knight of the order of St. Wladimer of the fourth class, the decoration of which I transmit to you, and I am happy to give you the assurance of my consideration.

"ALEXANDER.

"*Vienna*, 16*th*, *November* 1814."

These facts relating to M. Fellenberg's Institution, have been collected from several numbers of the Philanthropist, in which may be seen a more copious account. See No's. 9, 10, 18.

BRITISH AND FOREIGN SCHOOL SOCIETY.

In England, they have not only a "British and Foreign Bible Society," but a "British and Foreign School Society,"

which promises the most extensive benefits to the human family. The mode of education supported by this Society, is that which has been called the Lancasterian, now British system of education. The British and Foreign School Society is the Lancasterian School Society, with another name and more extensive objects.

In the Philanthropist, for January, 1815, and for April, we have an account of this Society, from which the following facts are collected :—

The Duke of Bedford was then President. Samuel Whitbread, M. P. John Jackson, M. P. Samuel Hoar, jun. and William Allen, were the Trustees of the funds. " To the firm, manly, and steady support of the Royal Dukes, this Society, in a great measure, owes its preservation."

" The British and Foreign School Society, is established for the promotion of Schools in all parts of the world." By the exertions of this Society, " a great number of schools have been established in England, Ireland, and Scotland; and the system has been introduced into Asia, Africa, and America, by persons trained and qualified in the parent institution. In less than seven years, many thousand children, of both sexes, have been rescued from ignorance, and have been directed into the paths of virtue and piety.

" One master is sufficient for five hundred or a thousand children; one book will serve a whole school, however large; and, by the use of slates, the expense of paper and pens is reduced to a mere trifle. The school is divided into eight classes; and out of each class, the best qualified is selected as a monitor. He has printed rules for his direction, and is responsible for the conduct of the class. Under him are assistant monitors, chosen from lads who have made the greatest proficiency. By taking precedence, and a judicious system of rewards, learning becomes a delight, instead of a drudgery to the children, and a spirit of activity and attention is constantly maintained. In this way it is found, that children will learn more in *one* year than in the old way in *three*, and at less than a fifth part of the expense.

" The expenses of a school, on this plan, consists in the salary of the master, the rent of the school room, the outfit of lessons and slates, and in a trifling annual expense in keeping up the stock, also for fuel for warming the school in the winter."

These paragraphs have been taken from a report of the Committee; and in a note they state, that the whole expense for furnishing a school of five hundred, with an outfit of lessons, badges, medals, and slates, is but about thirteen pounds three shillings and two pence; for one thousand scholars, twenty-three pounds eight shillings and three pence. The Committee say, their object is " NOT TO LEAVE A SINGLE INDIVIDUAL IN THE WHOLE COUNTRY WITHOUT THE MEANS OF INSTRUCTION."

A REMARKBLE INSTITUTION IN HOLLAND.

An institution has been founded in Holland, with the title of "THE SOCIETY OF PUBLICK UTILITY."

"This Society owes its origin to John Nieuwenhuizan, a minister of the Sect of Mennonists." It was founded in 1784, and 'in its growth has borne eminent marks of divine protection."

"This body proposes to labour unremittingly in the advancement of piety and good morals, in conformity with the fundamental principles of Christianity. Its object is to propagate useful science and knowledge; above all, that which is indispensibly necessary for those citizens least favoured with the gifts of fortune, and which, by cultivating the heart, must necessarily direct their actions to a moral end. This is an end, which the society has principally in view, in order to contribute as much as possible to the publick felicity."

Any man may be a member of this society, "whatever may be the Christian sect of which he makes profession, or the rank he occupies in society." The society is divided into sixteen departments, and the number of members is more than six thousand three hundred. A general assembly of deputies from the several departments is held every year, in August.

"The Society considers it a duty in the first place to endeavour to destroy all false and hurtful ideas, and to substitute for them, others more enlightened, and which shall correspond as much as possible with the wants of every one."

The objects of the society are promoted by publishing and circulating books and tracts of useful tendency, and by establishing schools on the principles of the society, or of publick utility.

"This Society is anxious to promote the development and growth of true Christian principles in man; but it abstains from touching upon any dogma adopted by particular sects. It is disposed to subdue prejudice; but it neither advances nor patronizes any particular system. Its wish is to form good citizens; but it does not enter into any discussion upon political matters, and confines itself solely to demonstrate, that the happiness of a state is founded on good morals, and on the respect and submission which is yielded to the constituted authorities. Every thing conspires to bear testimony in favour of the plan of the founder, who, after a pretty long career, sometime ago, closed a useful life, and carried with him to the grave, the sweet satisfaction of having been permitted to behold his work crowned with the most happy and unexpected success."

Abridged from the Philanthropist, No. 17.

POETRY.

EXTRACTS FROM FAUCETT'S CONTRAST.

Dark dismal pictures now employ
My pensive breast, and thence exile
All lightsome hours of gentle joy;
Ye charming images, farewell!

Dire scenes succeed. The tragick bands
Gleam horrible thro' nights dun gloom;
And murder shrouded in the shade,
Steals soft along th' invaded room!

Reveal'd by morn, the midnight deed
Suspends the pale discoverer's breath!
I hear the scream of horrour spread!
I see the purple couch of death!

The murderer flies; but flies in vain;
Seized by the out-stretch'd arm of law;
The sullen prisoner clanks his chain,
And hopeless on the scatter'd straw.

Oh, iron state of rude mankind,
Thou human thing, of man accurst,
What virtues would have warm'd thy mind,
Had scenes of kindlier influence nurst.

Thou saw'st the great ones of the globe,
To their too much yet adding more,
Array'd in robes of honour, rob
And deluge fields with seas of gore.

Thou know'st that on their blood-stain'd plain,
In dying anguish millions groan!
And thy more humble ends to gain,
Thine arm was rais'd to murder one.

Then they, whose ill tuition sow'd
(Too quick of growth) the baneful seed,
The plant with fierce intolerance mow'd,
Because it proved a noxious weed.

Ye who direct the social state,
Which tauntingly ye civil call!
Who whip the crimes yourselves create,
Yourselves most criminal of all!

Cannot the city's ample room,
Your polity's dark frowns confine,
That thus they speed their angry gloom,
Where loveliest nature smiles benign?

Instructed in this genial school,
Mellow your crude, inclement plan;
Copy mild Nature's gentle rule,
And learn, like her, to smile on man.

RELIGIOUS INTELLIGENCE.

SCHOOL SOCIETIES FOR THE HEATHEN.

The American Board of Commissioners for Foreign Missions, has adopted a plan for propagating the gospel among the Heathen, which ought to be encouraged; namely, that of establishing schools for educating the heathen children. This is laying the axe at the root of the tree, and, with the blessing of God, it must succeed. As we have given an account of foreign institutions, we shall now give the following Circular, relating to one in our own country.

—

Third Quarterly Circular of the Prudential Committee of the American Board of Commissioners for Foreign Missions.

To all Foreign Mission Societies, and other Benevolent Associations, &c.

Beloved Brethren, Friends and Helpers,

We have already addressed you on the interesting subject of the education of Heathen youth and children; and we have the satisfaction to know, that the attention of many, in the different parts of our country, is engaged to the object, and that not a little has already been done for promoting it. It is important, that the present favourable disposition should be improved, and directed in the best manner. We have therefore thought it advisable, in the present Circular, to make a concise statement in the way of preamble, and to give out a form of a constitution for the organization of societies, in aid of the Heathen School Fund. And we have only to request, very affectionately and respectfully, that such measures should be speedily adopted, and actively pursued, as the wisdom of our friends, in their associated and individual capacities, may deem the most suitable and effectual, in their respective circles, for advancing the great and benevolent design; always guarding with particular care, that nothing be done to diminish or to discourage the contributions for the support of Missionaries, and the translation and dispersion of the Holy Scriptures.

With Christian salutations, we are your servants in the Gospel.

By order of the Prudential Committee.

S. Worcester, *Clerk.*

Charlestown, Aug. 30, 1816.

This letter, as given in the Recorder, is accompanied with a "Preamble," as well as the form of a Constitution, which we should cheerfully insert, if our limits would permit. The following particulars from the "Preamble" are too interesting to be omitted:—

The Missionaries at Bombay, are of opinion, that the "whole expense of a school, which should contain fifty children, might probably, on an average, be brought within the small compass of *twelve dollars a month.* A hundred, then, of these poor objects of pity and of charity, might, for three hundred dollars a year, be taught reading, writing, and the various branches of our common school learning, and at the same time be instructed in the divine morality and religion of the gospel. Thus educated, they would carry the Holy Scriptures into their respective families, and, in a man-

ner, the most conciliating and the most engaging, communicate the knowledge of them to their parents, other relations and friends."

"In our own country, the long neglected Indian Tribes, the lands of whose fathers we inherit, call for the charitable aid of their white and more favoured brethren."—— "The plan is to establish schools, to be conducted by approved teachers, and superintended by approved missionaries."—— "Official assurance has been received, that the President of the United States approves of the undertaking, and will direct such aid to be given as the laws will permit."

CONSTITUTION.

1. We form ourselves into an Association, to be called the Heathen School Society of

2. All the subscriptions and donations of this Society, shall be remitted to the Treasurer of the American Board of Commissioners for Foreign Missions, or some agent of the Board, to be expended by said Board in the education of Heathen children and youth, with a particular view to the diffusion of the Gospel.

3. We agree to pay annually the sums annexed to our respective names, until we shall give to the collector, written notice of our withdrawing from the Society.

4. There shall be an annual meeting of the Society, at which a Collector, and such other officers as the Society shall think proper, shall be chosen.

5. There shall be an annual sermon delivered before the Society, if circumstances permit.

It is believed, that a heavy charge lies against the white people of this country, for their treatment of the Indians. If it may be cancelled by kind treatment in future, and by contributions to bless them with a Christian education, we shall have reason to adore the mercy of the Lord.

Extracts from the Epistle from the Yearly Meeting, held in London, by adjournments, from the 22nd of the fifth month, to the 31st of the same, inclusive, 1816, to the Quarterly and Monthly Meetings of Friends, in Great Britain, Ireland, and elsewhere.

Dear Friends,

We esteem it a favour which calls for our grateful acknowledgment, that we have been afresh made sensible, on this occasion, of our Heavenly Father's love, and have felt that it reaches to all our dear friends, wherever they are situated.

We observe with pleasure the increasing desire manifested by friends to obtain a guarded and useful education for their children. The reports on the schools under the notice of this meeting, indicate the religious care and good order prevailing in them, and have yielded us great satisfaction. The improvement of the understanding, and the communication of that knowledge, by which it may be more extensively prepared for the service of Him to whom we must all render our account, are duties not to be neglected. We desire however to impress upon all, whether parents, or those to whom they intrust their tender offspring, the *supreme* importance of inculcating the first of duties, the love and fear of God.

A watchful parent will at no time be more alive to the welfare of his children, than when they are passing from the age to which we have

just adverted, to the succeeding stage of life. The situations in which they are then placed, and the companions with whom they associate, may have a decided influence on their future character. We would therefore encourage both parents and masters, not to relax at this critical period, either in care or counsel, or in proper restraint, tempered with kindness. Here we would advert to the importance of good example, and to the great blessing which will attend the labours of those whom we are now addressing, as they seek to become preachers of righteousness, in life and conduct, to those around them. How inviting, how instructive, it is, to behold such, as by the purity of their lives, by the meekness of their spirits, and by the benevolence of their characters are adorning their profession! This is a duty which is enjoined by the highest authority; and we earnestly press upon all, to consider whether their moderation, their self-denial, their habits of life, are such as become the Christian religion.

The amount of sufferings reported this year, occasioned by claims for tithes, and other demands of an ecclesiastical nature, with a few for military purposes, is upwards of fifteen thousand pounds. Our brethren of all the Yearly Meetings on the American continent have again given proofs of their love by written communications. The interesting work of Indian civilization still occupies their attention. In some of the tribes, the improvements which, notwithstanding the late commotions, have been gradually going forward, are truly encouraging. In others, those who are concerned in this good work, have probably already renewed their exertions, where the ravages of war had desolated many of the settlements. The persevering labours of friends in Virginia and some other parts, to procure the freedom of many negroes, illegally, as well as unjustly held in slavery, have in several instances been crowned with success; and it is very gratifying to observe, that the rights of this injured people are still dear to our American brethren. We hope that in this country, friends will continue to feel a deep interest in the welfare of the African race, and not dismiss the subject from their thoughts, until such wise and prudent measures may be adopted, as shall promote and finally secure universal emancipation.

So excellent is Christian love in its nature and effects, that it is deeply painful when we hear of any differences existing amongst us. How can those who are at variance one with another, unite acceptably in the performance of worship to Him who is emphatically styled Love? It is an awful consideration that that disposition which separates man from man, does at the time estrange him, and will, if it continue, eventually separate him from his Creator. We therefore earnestly recommend to friends, to watch the first appearances of discord; patiently and kindly to endeavour to assist those who may be thus affected, or who are in danger of becoming hardened towards their brethren. Christian charity, and tenderness for the infirmities of our friends, are bonds in religious society. These do not preclude that kind and tender admonition, that exercise of our discipline in the spirit of the Gospel, which we have from time to time been engaged to recommend. Although we are not a numerous society, yet if we are preserved in love, and dwell under the government of Christ, we may hope to fulfil the designs of Divine Providence in having gathered and established us as a separate religious body: we may show forth the excellence of the Christian religion by the spirituality of our worship, and by the purity of our lives.

MEDFIELD FEMALE SOCIETY.

After the lapse of 1800 years, it is time that the eyes and hearts of Christians were turned towards the desolate family of Abraham. The dispersed of Israel are still the covenant people of Jehovah. This scattered flock is to be brought to the fold of the great Shepherd. Though for a short moment forsaken, yet they will be gathered with infinite kindness. The Jews and the Gentiles will be seen working together at the building of the same Spiritual Temple. Scattered among all nations of both continents, the Hebrews, once become Christians, could effect, by human means, more among heathens than any other people on earth. The receiving of them would be life indeed from the dead. The vine, brought from Egypt, would flourish once more on the hill of Zion. Nor has providence been accustomed to let those go unrewarded, who have gone up to the help of Israel and Judah. Gratitude and pious sympathy would restore to the Jews that knowledge of the Christian scriptures and of the Messiah, which we once received from them. A promise of greater success is made to every Christian exertion at the present time, when the attention of the dispersed of Israel, now looking for redemption and consolation, is especially excited to the examination of the Christian system, which is built wholly on the Jewish foundation; and at a period too when no small number of the most enlightened in Europe are summoned to their aid. Numerous Societies have been recently established, to do what human means can effect, towards the conversion of the many millions of this dispersed and afflicted race. They have been more forsaken of man than of Jehovah, who has always preserved them amidst all their afflictions, and who will not fail to be gracious to those whom he has chosen. To us they must be an interesting people, and for them something must be done by Christians.

Among the numerous institutions of the present day, for benevolent and charitable purposes, we recognize, with much satisfaction, the one recently formed in Boston for promoting Christianity among the Jews. Desirous of promoting the same worthy objects, by casting our mites into the treasury of charity, we, whose names are annexed, do promise to pay annually, to such treasurer as this Society may hereafter appoint, the sums affixed to our respective names. For the sake of greater convenience, order, and permanency, we do adopt the following

CONSTITUTION.

1. This Society shall be styled, the "Medfield Female Society for promoting Christianity among the Jews."

2. The sums collected, shall, unless otherwise directed by a vote of the Society at their annual meeting, be transmitted by the President, at least once a year, to the treasurer of the Boston Female Society for promoting the same Christian objects.

3. They, who subscribe fifty cents, shall be considered members of this Society so long as they shall continue to pay this sum annually. They, who, from pecuniary circumstances, feel themselves unable to pay this sum, shall be entitled to membership, by paying twenty-five cents a year.

4. The members of this Society shall meet, on the first Tuesday of August, annually, to choose officers,

to make by-laws, to amend or to add to this constitution by the concurrent votes of two thirds of the members present, and to transact all business which may best promote the objects of this Christian charity.

5. Special meetings may be called by giving publick notice after the customary services of worship, on the Sabbath, shall be ended, provided a majority of the Board of Directresses, shall order such notice to be given.

6. The officers of this Society, to be chosen at their annual meeting, but to continue in office till others shall be chosen in their place, shall be a President, whose duties shall be such as custom has prescribed, and three Directresses, which four shall constitute, with others to be named, a Board of Directresses, who are to appoint and regulate their own sessions; take charge of the prudential affairs of the Society; issue orders on the Treasurer, without which orders, signed by a majority of the board, no money shall be paid by the Treasurer; may fill such vacancies as may occur in the board and among the Collectors; which persons, filling such vacancies, shall continue till their places shall be filled as usual at the annual meeting for election of officers. The other officers shall be a recording Secretary and a Treasurer, whose duties are such as are prescribed by custom. The Secretary and Treasurer and collectors, shall also belong to the Board of Directresses, and shall be subject to such rules as the Board shall prescribe. There shall be four Collectors, who shall collect the subscriptions, and pay them over to the Treasurer. All officers shall be appointed by ballot.

BRITISH AND FOREIGN BIBLE SOCIETY.

The twelfth report of this Society has just been received. We regret that it came too late to give much account of it in this number. We have now room only for a few items; but we intend to devote the next number principally to intelligence. The Report is interesting, and it is accompanied by many important documents. Not merely the united kingdom of Great-Britain, but a very considerable portion of Christendom seems to be alive with Bible institutions.

The general statement of the copies of the scriptures, issued by the British and Foreign Bible Society from March 31, 1815, to March 31, 1816, is

138,168 Bibles
110,068 Testaments.

The total of Bibles and Testaments, issued by this Society since its commencement, is ONE MILLION FIVE HUNDRED AND FIFTY-SEVEN THOUSAND NINE HUNDRED AND SEVENTY-THREE.

The Society expended in the twelfth year, one hundred and three thousand, six hundred and eighty pounds, eighteen shillings and eight pence.

The grants of money, and the value of Bibles and Testaments given away in the same year, amounted to thirty-two thousand, four hundred and thirty-five pounds, seven shillings and one penny.

The total expenditure of the Society, from the beginning, is stated to be four hundred and fifty two thousand, two hundred and seventy-

three pounds, twelve shillings and two and an half pence.

The Society received in the twelfth year, one hundred and forty six thousand, seven hundred sixty-seven pounds, twelve shillings and four pence.

Notwithstanding the vast number of Auxiliary Societies, which had been formed prior to the Eleventh Report, twenty two have been added to the number in the twelfth year, five of which contributed six hundred and seventy pounds.

Of the numerous Auxiliary Societies of earlier date, we have observed five, whose contributions amounts to nine thousand, one hundred and forty-four pounds.

"There are five hundred and sixty-nine Auxiliary and Branch Societies within the British dominions." The contributions from the Auxiliary Societies for the twelfth year, amounted to fifty-five thousand, four hundred and fifty pounds, three shillings and nine pence.

Massachusetts Bible Society.—At a special meeting of the Massachusetts Bible Society, Sept. 26, a vote was passed, connecting this society with the American Bible Society, on the terms of the third article of its Constitution; namely,

"All Bible Societies shall be allowed to purchase at cost from this society, Bibles for distribution within their own districts. The members of all such Bible Societies, as shall agree to place their surplus revenue, after supplying their own districts with Bibles, at the disposal of this society, shall be entitled to vote in all meetings of this society; and the officers of such societies shall be *ex officio* directors of this."

Bible Societies. April, 1815.—Three Bible Societies have been recently formed in Elizabethtown, N. J. all auxiliary to the American Bible Society.

The New-Hampshire Bible Society has voted to become an auxiliary to the American Bible Society; and also to present a petition to Congress, praying that the privilege of franking letters may be granted to that important national institution.

Recorder.

American Bible Society.—At a meeting of the Managers of the American Bible Society, held in the City-Hall, (New-York,) on the 19th day of August, 1816, Gen. M. Clarkson, V. P. in the chair.

The Board having received the very liberal donation of a set of Stereotype Plates of the Bible, from the New-York Bible Society, and the N. Y. Auxiliary Bible Society.

Resolved, That John E. Caldwell, Divie Bethune, and Thomas Eddy, be a committee to cause to be printed, bound, and published, without delay, an edition of the Bible, not exceeding ten thousand copies.

By order of the Board,

JOHN B. ROMEYN, *Sec'ry for Domestick Correspondence.*

Benevolent Societies.—April 14, 1816. A Sunday school was formed to educate the people of colour, at Bergen, N. J.

July 15, 1816. A Female Cent Society was formed at Bergen, for the purpose of educating indigent students for the gospel ministry, and further to assist the Theological School at New-Brunswick.

Recorder.

Extracts from the Second Report of the Bible Society of Virginia.—The Bible Societies make one grand whole, because they have one single object in view. In our humble manner here, we are co-operating with Greeks, Catholicks, and Protestants of every denomination, in a design which commends

itself to the understanding and the heart of every man who knows how to value the Bible.

During the last twenty years, we have seen the most splendid talents employed in the work of destruction: the riches of the world expended in support of sanguinary and desolating wars, and the physical powers of the human race exerted to promote the schemes of lawless ambition. But now there is universal peace. At HIS bidding, who rules the hearts of men and turns them whithersoever he will, the storm has ceased, and "there is a great calm." This is the auspicious moment for the friends of religion to go forth in the strength of the Lord God, and make a mighty effort to uproot from its very foundation, the kingdom of darkness. The providence of God calls them to the work. Kings, according to the prediction of the prophet, have become nursing fathers, and queens nursing mothers, to the church of Christ. And considering what has recently been accomplished, it is not chimerical to hope, that those intellectual and physical energies, which have been exerted in the work of destruction, will be employed to promote the present comfort and everlasting welfare of mankind. And that the earth, instead of presenting before heaven, a scene of violence and bloodshed, will exhibit the human race, through the grace of the gospel, rising from the ruins of the fall, assuming again the likeness and image of God; and humbly walking in the steps of him who went about doing good.

From the Appendix to the Twelfth Report of the British and F. B. S.

Lately published by JOHN ELIOT, Boston---*Pray for the Jews;* a sermon, preached at the Thursday lecture, in Boston, August 15, 1816. By THADDEUS MASON HARRIS, D. D. minister of the First Church in Dorchester, published for the benefit of the Female Society of Boston and the vicinity, for promoting Christianity among the JEWS; from ISAIAH lxii. 6, 7. "*Ye that make mention of the Lord, keep not silence; and give him no rest, till he establish, and till he make Jerusalem a praise in the earth.*"

OBITUARY.

Died in Deerfield, July 27, John Williams, Esq. aged 65. He was a grandson of the first minister of the place; was educated at Harvard College, and, in a happy manner, united the Gentleman and the Christian. He has left a reversion of several thousand dollars in real estate for the benefit of the Deerfield Academy, for which he had ever discovered a parental concern.

In Cambridge, England, the Rev. East Apthorp, D. D. aged 83. He was a native of Boston.

In England, the celebrated Richard Sheridan. Also, the Rev. Dr. Watson, Bishop of Landoff, aged 80.

In Northwood, New-Hampshire, August 11, Rev. Edmund Pillsbury, aged 78.

In Albany, General H. K. Van Renssellaer, aged 72.

In Sudbury, Rev. J. Bigelow, aged 73.

In Boston, Mrs. Rebecca Lowell, widow of the late Judge Lowell, aged 69.

A Virginia paper says, in Cumberland county, a whole family died, with the exception of one person, by eating a part of a cabbage, which was boiled whole. On opening the cabbage, a scorpion was found in the centre.

THE

CHRISTIAN DISCIPLE.

No. 11. NOVEMBER, 1816. Vol. IV.

EVANGELICAL PREACHING.

THE phrase "evangelical preaching" is much used at the present day, but often in a very capricious or equivocal manner. One discourse is said to be very evangelical; another is called a pretty good *practical* sermon, but *not* evangelical; when the principal difference between them is, that certain sectarian phrases were adopted in the one which were omitted in the other. Some discourses are approved as evangelical on account of those phrases, while the leading sentiment is not to be found in the Bible; and others are pronounced *not* evangelical, while every sentiment is clearly scriptural. When the words are used with propriety, "evangelical preaching" is preaching which is conformable to the spirit of the gospel; or preaching that is consonant to the preaching of Jesus Christ, which we have recorded by the Evangelists.

Preaching to be strictly evangelical, should harmonize with the preaching of our Saviour, in the doctrines inculcated, the duties enjoined, the motives urged to enforce obedience, the object of the discourse, and the temper with which it is delivered.

If a minister wishes to preach a doctrinal discourse of an evangelical character, it will behove him to inquire whether the doctrine which he thinks of illustrating was ever taught by Jesus Christ. Had this one point been strictly attended to, many discourses which have been termed evangelical, would never have been delivered nor written.

In the next place, if a minister wishes to preach a practical discourse of an evangelical cast, he should regard our Saviour's example, and inculcate the temper which he required, and such duties as he enjoined. Supreme love to our heavenly Father, and impartial benevolence one towards another, were considered by our Lord as comprising whatever is required by the law and the prophets. And it ought never to be forgotten, that to love the Lord our God with all the heart, with all the soul, with all the understanding, and all the

strength, and our neighbour as ourselves, is more than all whole burnt-offerings and sacrifices.—Repentance towards God and faith in the Lord Jesus Christ, as sent of God, self-denial, humility, meekness, and the spirit of forbearance and forgiveness, are duties which cannot be omitted in a course of evangelical preaching.

In evangelical preaching, duties which the gospel enjoins are enforced by such motives and considerations as are authorized by our Lord and Master. These are various, and some of them infinitely weighty. Indeed all the peculiar and important doctrines of the gospel, when properly illustrated and understood, are so many motives to love and obedience. To this end they should all be applied. All the doctrines of the gospel relating to the character of God, his government of the world, his sending his son to be our Saviour; all the doctrines relating to the character of the Messiah, the object of his mission, his death, resurrection, and ascension, and all that relate to the character and condition of men in the present life, and what they must do to be saved, together with the doctrines of a future resurrection, a day of judgment, and final retribution; these all are reasons and motives for that love and obedience which the gospel requires. When, therefore, the doctrines of the gospel are correctly stated and illustrated, with a view to excite Christian affections, and to promote Christian unity and Christian practice, they are treated in an evangelical manner; such preaching is evangelical preaching.

It may be proper more distinctly to remark, that evangelical preaching implies a benevolent object, and a humble, faithful, and beneficent temper. The gospel flows from the benignity of God; it was preached by his Son with the most humble and faithful, and benignant disposition, and in a manner calculated to awaken the attention and to conciliate the affections of all who were not under the dominion of pride or prejudice. He had no party object in view. He sought the good of all. He was faithful in reproving both his friends and his enemies. But even the severity of his reproofs was tempered with compassion. He felt for sinners as all ministers ought to feel. The great object of gospel preaching is to make men wise unto salvation, to persuade them to become the humble and obedient disciples of Jesus, and to walk in love one towards another, that they may serve their generation by the will of God, and become meet for the inheritance of saints in heaven.

From this concise view of evangelical preaching will it not appear, that too much of the preaching, which has by some been called evangelical, is far from being entitled to that appellation? And that many discourses are censured as *not* evangelical, which are strictly conformable to the preaching of the Lord Jesus. How often have sermons been termed evangeli-

cal, when the very object of them was to excite and inflame the passions and prejudices of one sect of Christians against another; and when the spirit and manner of delivery have been perfectly indicative of such an unwarrantable object! On the contrary, how often has plain, practical, and important sermons been reproached as not evangelical, when the sentiments of the discourses have been in perfect harmony with our Saviour's preaching? Is it not a lamentable fact, that mere effusions of party spirit, with a few appropriate sectarian phrases, will by many be denominated evangelical preaching, while by the same persons the most serious, important, and well written discourses on Christian morality will be reproached as more becoming the character of Plato or Seneca than that of a Christian minister? To such a person we would seriously recommend one more careful perusal of our Saviour's sermon on the mount, and, after an impartial examination, let him ask himself this solemn question:—Had every sentiment in this sermon been contained in a discourse of a minister against whom I have strong prejudices, and nothing discordant with these sentiments found in it, should I have allowed the discourse to be evangelical?

Imperfection is doubtless attached to all the preaching of the present day; and every preacher needs the candour of his brethren and his hearers. The defects of some are greater than the defects of others; but if more respect were paid by all preachers to the sentiments contained in our Saviour's discourses, and to the temper with which he delivered them, there would probably be less occasion and less disposition among ministers to censure one another. I am far from desiring that any class of ministers should discard scripture phraseology in their preaching, or that they should omit to urge Christian morality from Christian motives; but I wish all Christians to be made duly sensible, that there is at this day, in several particulars, a most striking difference between *gospel* phraseology and that which passes with many for *evangelical*.

OF PRAYING FOR ONE ANOTHER; AND OF THE SIN UNTO DEATH, AND NOT UNTO DEATH.

[Continued from page 304.]

II. Of the distinction here made between sins, *there is a sin unto death; and there is a sin not unto death.* For those known to be guilty of the former, we have no encouragement to pray. *I do not say that he shall pray for it:* but a promise is made that

prayers for other sinners shall not be in vain. *He shall ask*—he who sees another *sin, a sin not unto death, and he* [God] *shall give him life, for them that sin not unto death.* But *what is the sin unto death?*

St. Paul says, *The wages of sin is death.** Here no distinction is made: and doubtless, *every sin* deserves death, and would be the occasion of it, were strict justice executed upon it: but *God is merciful to our unrighteousness.*† Sinners may find mercy with him. If it was not so, who could be saved? *There is none good but one; that is God. There is not a just man upon earth, who doth good and sinneth not.*‡ *All have sinned.*§

What then is *the sin unto death?* There is one sin which is certainly unto death—*blasphemy against the Holy Ghost.* This sin our Saviour hath declared *shall not be forgiven, either in this world, or that to come.*¶ Could we know that any person had committed this sin, we should have no encouragement to pray for him. But in this age of the world, it is perhaps impossible to know that any one hath committed it. The sin, which our Lord declared unpardonable, was imputing to infernal agency that which was evidently wrought by the spirit of God.—As casting out devils, or demons, with a word, which was done by Christ. That Christ was holy; that he reproved sin, and called men to holiness, and set the example of it, his enemies could not deny. It must then be the last stage of depravity, which could attribute to infernal agency, miraculous power used only to do good, both to the souls and bodies of mankind. Such was the use our Saviour made of power. All his miracles were totally different from those pretended to be wrought by the sorcerer, or juggler, both in their nature and manner of operation; they were miracles of mercy, every way worthy their divine author, and evinced a power divine in *the sent of God.* To charge one *who went about doing good,* and only *doing good,* with being in league with the powers of darkness, who are full of malice and wickedness, what absurdity, as well as impiety! Such was this sin, which Christ declared should never be forgiven. We can conceive of no means which could operate on such sinners—people who could sin thus wilfully against the clearest light. But nobody is now circumstanced as those sinners were—hath such proof of Christ's truth as they had,—they cannot therefore sin against such light, or abuse such advantages. We are not sure therefore, that that sin can now be committed.

There is indeed that which somewhat resembles it; the part sometimes acted by those who have great awakenings, strong and deep convictions of sin, its sinfulness, and their own sinfulness and need of mercy to pardon, and grace to save them. Some who are thus made to

* Rom. vi. 23. † Heb. viii. 12. ‡ Mat. xix. 17. § Rom. iii. 23. ¶ Mat. xii. 31.

tremble in the way to destruction, and brought to resolve against sin, and bind themselves with promises, of which God is witness, to forsake sin and follow after holiness, afterwards drive away their convictions, and return to their former course of wickedness, or of carelessness and security in neglect of religion. It is rare that such are afterwards brought to repentance. They commonly sin with less concern after such awakenings than before them. *The unclean spirit, which was driven out, returns with seven other spirits more wicked than himself, and they enter in and dwell there; and the last state of that man is worse than the first.** The author of the Epistle to the Hebrews had these in view, when he wrote as follows:—*It is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come,—if they fall away to renew them again to repentance: seeing they crucify to themselves the Son of God afresh, and put him to open shame.*† How far those here intended had enjoyed the proofs which Christ and his inspired Apostles, gave to those who lived in that age, and how far they differed from those who now have strong convictions which they shake off, and become again secure in neglect of religion, we know not; but when we witness persons so circumstanced, it fills us with concern. Such apostates are often seen not only more hardened and unfeeling than before, but frequently they become skeptical—doubt the truth of Christianity—perhaps whether eternal consequences will follow the part they act here, or whether they have any thing to do in religion, or have ability to do any thing, which will render their salvation either more or less probable. Such cases sometimes occur, especially in places where awakenings have been numerous: and such people are generally more hostile to rational and scriptural religion than any others. It is observable, that none of those rated in the scripture to have been guilty of the unpardonable sin, ever afterwards evinced fear, or concern; and it is highly probable, that those who have committed it, are always left of God, *to sleep on and take their rest. Let them alone,*‡ is the divine order to every thing that might otherwise awaken them; and wherever this order is given, it seals the sinner down to perdition. But as we never know who hath been guilty of this sin, it is our duty to call every sinner to repentance, and to pray for all we see sinning against God. If any of them are not objects of mercy, our prayers may return to us, and God *reward us* for our benevolent endeavours to save them, though *they may receive no benefit from them.*

There is another kind of sins which may, in a qualified sense, be said *to be unto death.* Such

* Matt. xii. 45. † Heb. vi. 4. &c. ‡ Hos. iv. 17.

are wilful sins of every description. If repentance doth not follow them, death eternal will. But every wilful sin is not the unpardonable sin; many wilful sins have been pardoned, and pardon is offered to every sinner who hears the sound of the gospel. David sinned greatly in the matter of Uriah; and Peter *in denying the Lord who bought him:* both knowingly; but both were pardoned; and forgiveness is promised to every gospel penitent. *Christ is exalted to give repentance and forgiveness of sins:** *and he is able to save to the uttermost all that come to God by him;*† and will save them. Their *sins are blotted out* of God's Book; *when sought for they will not be found.*‡

But *there is a sin not unto death*—a species, or kind of sins; for this is not intended of a single sin—What then is this *sin not unto death?*—The infirmities, the involuntary errours and mistakes of the children of God—Many of these are found on the best of God's children while enveloped in doubts and darkness here. *If we say we have no sin, we deceive ourselves and the truth is not in us.*§ This is the language of the Apostle, who includes himself in the sinning number. Perfection is not here. Christians hope for it hereafter. *The spirits of the just will be made perfect, when they shall come to God the Judge of all, and to Jesus, the Mediator of the New Covenant:*¶ that is, when they exchange earth for heaven; but not till then. It is strange, that any should imagine that they have attained perfection here. Such people must be strangers at home; where it is most important to be acquainted, and where we seem to have every advantage for being so. But this is a dark state. Doubtless, the best of God's children, when they reach the world of light, whither they go, will look back and wonder at themselves—at their former views—will see many things wrong, which they here thought to be right; many sentiments which they considered orthodox, and contended for with honest zeal, to be errors and mistakes, and many things which they did very conscientiously, to have been deviations from rectitude. But though nobody can truly say, *I have no sin:* where there is sincerity in God's service, and humble reliance on his grace, defects are overlooked—*God is merciful to the unrighteousness* of those who love him, and act sincerely before him—None of their involuntary errours, in principle or practice, are charged against them, or *will be found when the Books are opened for Judgment.*‖ These sins of infirmity—*are not unto death—all unrighteousness is sin; and there is a sin not unto death;* they do not condemn, even at the moment of commission—God mercifully forgives them;

* Acts v. 31. † Heb. vii. 25. ‡ Jer. l. 20. § John i. 8.
¶ Heb. xii. 23. ‖ Rev. xx. 12.

though they may be more in number than the hairs on the good man's head.

This is the Christian's hope—his only hope, before God—He is sensible, that were God to mark only his involuntary errors, and to punish his sins of ignorance upon him, he must perish.—But glory to God, *there is forgiveness with him.** All who love and serve him, though with much infirmity, all who believe and obey the gospel, will find mercy with him, and be kept to his kingdom.

Every sincere Christian builds for heaven on *the Christ*, the sure foundation. If such entertain mistakes and build with improper materials, *the fire which is to try every man's work, will destroy theirs, and they will suffer the loss, yet themselves will be saved,* though it *may be so as by fire.*†—It is interesting therefore to know the truth, that we may build with proper materials, *that our works may abide the fire, and we receive the reward.*—If this is neglected, we may *be scarcely saved, and the least in the kingdom of heaven.*—May God give us understanding, for Christ's sake.—AMEN.

L.

THE TWELFTH REPORT OF THE BRITISH AND FOREIGN BIBLE SOCIETY.

IN reporting their Proceedings during the twelfth year, your Committee find it difficult to comprise within the ordinary limits of a Report, the great mass of Intelligence which they have received from the various Associations and Individuals connected with the British and Foreign Bible Society; they will, however, endeavour to exhibit such a brief, but comprehensive view of the most material Facts and Occurrences as may enable the Members of the Institution to form a judgment of its progress, and at the same time confirm their opinion of its character and efficiency.

To the Foreign Department, the first place will, as usual, be assigned.

In Holland, many of the Societies (the principal of which were visited by Dr. Steinkopff) had collected considerable sums, and had commenced a distribution of the Scriptures; but the embarrassments occasioned by the political state of affairs during the beginning and middle of the year, together with a difference of opinion respecting the fittest situation for a Central or National Institution, had in some degree retarded their operations.

Your Committee have now the satisfaction to report, that this important point was decided at a General Meeting in Amsterdam in November last, when it was finally determined that the Seat of the Netherlands Bible Society should be established in

* Psalm cxxx. 4. † I Cor. iii. 13.

that city. Under this general head, upwards of forty Societies are comprised, and the direction of their combined energies is intrusted to a Committee in Amsterdam. Of this National Confederation His Royal Highness the Prince of Orange is the Patron. Many Bible Associations have also been formed, and are in a state of progressive advancement. In Amsterdam alone, they amount to twenty-four, and are already in a state of active operation.

To encourage and assist the proceedings of the Netherlands Bible Society, a large assortment of the Scriptures in various languages has been consigned, in equal proportions, to the cities of Amsterdam and Rotterdam.

The Grand Duchy of Berg Bible Society has exhibited proofs of the most laudable activity, and promises to become one of the most useful in Germany.

The Prussian Bible Society, formed (as it will be recollected) under the auspices of His Prussian Majesty, and with the patronage of the first Officers of State, entered upon its operations by a pious and animating address to the publick; and the vigour and success of its proceedings have corresponded with the expectations which it had excited. In less than a year after its establishment twelve Auxiliaries were instituted in different parts of the Prussian dominions. In how great a degree their assistance is wanted, may be conceived by the following circumstance, among many others of a similar import, stated in the First Report of the Prussian Bible Society: That among 18,000 German, 7,800 Polish, and 7,000 Lithuanian families in Lithuania, not a single Bible was to be found. It ought to be added, that the disposition to relieve these wants was no less promptly and liberally manifested.

Your Committee have lately assisted this Institution with a donation of 300*l.* for its Silesian Auxiliaries at Breslau, Leignitz, and Bunzlau.

The Hanoverian Bible Society is diligently engaged in obtaining accurate information respecting the want of the Scriptures, in preparing a large edition of them for distribution, and in organizing Auxiliary Societies through the Kingdom.

The Duchy of Brunswick Bible Society was established on the memorable 18th of June, two days subsequent to the death of the late much lamented Duke, who had signified his intention to become its Patron. The Society is supported by persons of the highest classes, and of the most respectable characters.

The proceedings of the Würtemburg Bible Society have displayed great zeal and activity. A very particular inquiry has been instituted by its Committee into the want of the Scriptures throughout the various Parishes of the Kingdom. These wants having been found to exceed the supply afforded by a very large edition of the Bible then nearly completed, it was immediately and unanimously resolved to un-

dertake a second impression on standing types.

Your Committee have agreed to assist this work by a donation of 300*l.*

Among the Catholick population of this kingdom, about 7000 copies of the New Testament have been distributed, with the special sanction of the Episcopal Authority at Elwangen, by the Rev. Leander Van Ess, Catholick Professor of Divinity in the University of Marburg.

Of the zeal manifested by this learned, pious indefatigable Professor, in circulating the Scriptures in the Catholick provinces of Germany, it is impossible to speak but in terms of the highest admiration.

More than 60,000 copies of the New Testament have been printed by his exertions, and fresh editions are in the press.

Professor Van Ess has exhibited, in his own example, a striking proof of a candid and unprejudiced mind, by devoting part of the fund, furnished by this Society, to the supplying of poor Protestants in Hesse Cassel and Hesse Darmstadt with Luther's Version of the Scriptures.

The estimation in which he is held by many, both Catholicks and Protestants in Germany, with whom he carries on a very extensive correspondence, is deservedly high.

A similar tribute of commendation is due to the Catholick Pastor, and President of the Catholick Bible Society, at Ratisbon, Regens Wittmann, whom Dr. Steinkopff justly designates as the Father of the Fatherless, and a Friend to the Destitute.

The edition of the New Testament printed by Regens Wittmann, has proved very acceptable in some parts of Catholick Germany, where that of Professor Van Ess has not been received. More than 10,000 copies of a former edition have been circulated; and the present demands are so great, that an impression of 20,000 copies will scarcely be sufficient to supply them.

To these names your Committee will add that of the Rev. John Gossner, of Munich, who has printed and circulated 10,000 copies of the New Testament among the German Catholicks, 5,000 of which were disposed of in less than six weeks.

Your Committee, anxious to encourage the labours of these respectable men, of whose integrity, zeal, and activity, they have received the most satisfactory proofs, have granted to the Rev. Leander Van Ess the sum of 500*l.* in addition to their former grants; to Regens Wittmann 200*l.* to promote the circulation of his New-Testament; and to the Rev. John Gossner, to whom Dr. Steinkopff had presented 100*l.* an additional 200*l.* for the purpose of enabling him to print a second edition of the New Testament.

The Institution at Bremen was assisted by Dr. Steinkopff with a grant of 50*l.* as the poor inhabitants, destitute of the Bible, were found to be more numerous than had been at first supposed.

During the course of his journey through Germany, Dr. Steinkopff had the satisfaction to

assist at the formation of the six following Bible Societies:

1. One for the town and circe of Cleve, containing a population of about 60,000 persons.
2. The Osnaburg Bible Society, in connexion with that for the Kingdom of Hanover.
3. Koenigsfeld Bible Society.
4. Nassau Homburg Bible Society.
5. Frankfort Bible Society.
6. A Bible Society for the Principalities of Neuwied and Wied Runkel, containing a population of about 35,000.

To the above is to be added a Branch Society at Wesel, formed previously to Dr. Steinkopff's arrival there, in connexion with the Prussian Bible Society.

To assist the proceedings of these several Institutions, the following sums were allotted:

To the Cleve Bible Society . .	*l.* 100	0	0
To the Osnaburg Bible Society .	100	0	0
To the Nassau Homburg Bible Society	250	0	0
To the Frankfort Bible Society .	50	0	0
To the Neuwied and Wied Runkel Bible Society	100	0	0
To the Wesel Branch Bible Society	50	0	0

The Bible Societies in Switzerland which came under the personal observation of Dr. Steinkopff, are those of Schaffhausen, St. Gall, Zurich, and Bâsle, among all which there subsists a friendly connexion. It may be said of them collectively, that their proceedings exhibit great zeal, and that they are liberally supported. They have already circulated more than 60,000 copies of the Scriptures.

To these Societies the following sums were presented, viz.

To the Schaffhausen Bible Society	*l*20	0	0
To the St. Gall Bible Society . .	100	0	0
And to the Bâsle Bible Society .	400	0	0

in consideration of the great field opened for the exertions of the last of these, in Germany, Switzerland, Alsace, and Italy.

At a very numerous Meeting of the Bâsle Bible Society in October last, it is a remarkable fact, that several Jews attended, and became subscribers.

Dr. Steinkopff had also the pleasure to succeed in procuring the establishment of a *distinct* Bible Society at Bern; and your Committee have, on his recommendation, presented to it 20*l*.

The information respecting the state and progress of the three remaining Bible Societies in Switzerland--those of Chur, Lausanne, and Geneva, is equally favourable.

The Geneva Bible Society has opened a correspondence with Protestant Clergymen in France, and by their assistance has been enabled to supply many of the Protestants in that kingdom with copies of the Scriptures, at the charge of the British and Foreign Bible Society.

A Society has also been established for the Principality of Neufchatel, under the sanction of the Civil and Ecclesiastical Authorities, which promises to become a useful Ally to the Societies at Lausanne and Geneva; and, chiefly through the exertions and liberality of the former, a similar Society has been provisionally organized among the Waldenses inhabiting the vallies of Piedmont. To the Society at Neufchatel your Committee

have presented a donation of 100*l.* and to that of the Waldenses, (or Valais,) in consideration of their particular circumstances, the sum of 200*l.*

It is proper to add, in this place, a Grant to the Protestant Consistory at Vienna in Bohemian, Polish and German Bibles and Testaments, to the amount of 300*l.* as well as a donation of 500*l.* made to the Hungarian Bible Institution at Presburg, in consequence of the great poverty of Protestants in that country.

Your Committee regret the necessity of omitting much interesting information obtained by Dr. Steinkopff during the course of his journey, comprising a distance of nearly 5000 miles.

The political arrangements of the continent, without abating the zeal of the Saxon Bible Society, have materially diminished the sphere of its operations. Many Branch and Auxiliary Societies still, however, remain connected with it, and display great activity within their respective departments.

Your Committee have had real pleasure in assisting this Institution with a donation of 200*l*

The Thuringian Bible Society, at Erfurt, has obtained the formal sanction of the Government; it has planted an Auxiliary at Eisenach; and its proceedings in general meet with great encouragement, both from Consistories, and persons of rank and influence.

A similar Society has also been established at Eichsfeld, with a Branch at Nordhausen.

North of Europe.

Your Committee have now to report the substance of the most material information received by them relative to the proceedings in the North of Europe, beginning with Denmark.

Two years have elapsed since the establishment of the Danish Bible Society; but its organization was not fully completed before November last, when His Excellency Count Schimmelman was elected President, and the venerable Bishop Münter, and the President and First Deputy of the Chancery were nominated Vice-Presidents. The Committee then entered upon their operations, resolving to assemble every fortnight, and to begin the organization of Auxiliary Societies.

As one among other results of these measures, an Auxiliary Society has been established in Sleswick Holstein, with the sanction of his Danish Majesty. To this Auxiliary a donation of 300*l.* has been presented.

The information communicated in former Reports respecting Iceland, renders it unnecessary to enter into minute details, on the present occasion. It will be recollected that the Rev. E. Henderson proceeded to that country, with the sanction of the Committee, for the purpose of superintending the distribution of the Icelandick Scriptures, printed at the expense of the British and Foreign Bible Society. This commission, in the discharge of which he was exposed to many perils, has been executed, in a manner most satisfactory to his

employers, and beneficial to the poor but grateful inhabitants of that island.

The want of the Scriptures in Iceland was extreme: it was deeply felt and lamented by the people; but their sorrow has been turned into joy: and there is perhaps no part of the world to which the British and Foreign Bible Society has extended its benevolence, where it has been more cordially welcomed, and more gratefully acknowledged, than in Iceland.

In a pamphlet published by a respectable author at Stockholm, in March, 1815, it is stated, that, previously to the establishment of the Bible Society in Sweden, not one out of eighty of the poorer classes had a copy of the Scriptures, and that, according to a well-founded calculation, not fewer than 400,000 families in that kingdom were destitute of that inestimable treasure.

Your Committee have now the satisfaction to report, that, in consequence of the active measures adopted in Sweden, these wants have already been in some measure relieved; and that every disposition prevails in that country to supply them effectually.

The Societies of Gothenburg, Westeras, and Gothland, which have now become Auxiliaries to the National Bible Society at Stockholm, are all active within their respective circles.

In consequence of an Address from Bishop Wingard, the President, and the Directors of the Gothenburg Bible Society, representing the distressed state of a large population which formerly subsisted by the Herring Fishery, your Committee have been induced to aid the funds of that Institution by a donation of 100*l.* They have also granted to the Swedish Bible Society the sum of 500*l.* with a request that 200*l.* of it may be applied to the use of its Auxiliary at Westeras. in consequence of a very urgent representation of the great want of the Scriptures within its circle, and the inability of the Society to supply them,

Your Committee have the satisfaction to announce the establishment of an Auxiliary Bible Society at Lund, in Scania, under the Presidency of the Bishop, who is also Vice Chancellor of the University of Lund. This is an important station; and the zeal of the Bishop, and active co-operation of the Professors and leading men of the University, authorize an expectation, that this new Society will prove materially beneficial. A donation of 300*l.* has been presented to it.

The Archbishop of Upsala has also expressed his wish for the formation of a Bible Society in the University of that place; and your Committee have most readily encouraged it by the promise of a donation of 300*l.* to assist its operations, in the event of its establishment as an Auxiliary to the Swedish Bible Society.

Your Committee have only to add, on the subject of Sweden, that the Bible Society there has not only the Patronage of His Majesty the King, but that the Crown Prince has been a most liberal contributor to it, as well

as to the Evangelical Society at Stockholm, and has promised a considerable pecuniary donation towards the establishment of a Bible Society in Norway.

The proceedings in Russia, for extending the circulation of the Holy Scriptures, are entitled, from their magnitude and importance, to particular notice; and your Committee regret the necessity of confining their Report to a brief and general statement of them.

Of the thirteen editions of the Scriptures, in whole or in part printing in Russia at the period of the last General Meeting, eight have been completed, the remainder are in progress, and some nearly finished, making altogether, at least, 110,000 copies, now actually in the press.

Theodosia, or Kaffa, is a sea port town of the Crimea; and the new Society there proposes, in its operations, to embrace the whole of that Peninsula, and in general the countries lying on the shores of the Black Sea, including the Abazi, Mingrelia, and Anatolia, or Asia Minor, without any assigned limitation, and may, by the blessing of God, to use the language of Mr. Pinkerton, "prove the means of rekindling the Christian flame among the Churches of Asia Minor, where first the great Apostle of the Gentiles preached the doctrine of the cross."

The great importance of this new Institution, which is proceeding with zeal and activity, has induced your Committee to encourage its exertions by a grant of 500*l.*

Your Committee have now to mention a circumstance which will be heard with the deepest interest, that His Majesty the Emperour of Russia, who has evinced an undeviating attachment to the Russian Bible Society, has recommended to the Holy Synod, through Prince Galitzin, to procure a translation of the Bible into the modern Russian. The Holy Synod, anxious to promote among their countrymen the knowledge of Divine Truth, most cordially and unanimously adopted the recommendation of His Imperial Majesty; and it was accordingly resolved that the Scriptures should be translated into the Russian language, under the superintendence of the Spiritual Academy; that the translation should be revised by a Committee of the most learned of the Clergy, and afterwards published by the Russian Bible Society in two columns, Slavonian and Russian. The idea of this noble work is the exclusive property of His Imperial Majesty, the pure suggestion of his own benevolence; and the Russian Bible will remain an imperishable memorial, both of his piety, and of his paternal solicitude for the welfare of his subjects. Considering the progress made by the Russian Bible Society, during the three years of its existence, the interest which it has excited in the publick mind, the co-operation of persons of the highest rank, both civil and ecclesiastical, the energy of its operations, and the ardour which animates its Auxiliaries, it may be confidently hoped, that, by the blessing of God, it will prove the source of permanent and extensive benefit, not only to

the subjects of the Russian Empire, but to the inhabitants of various adjoining countries.

In this confidence, your Committee cannot but rejoice, that, in addition to the grants already mentioned, for particular purposes, they have been enabled to assist its general operations by a donation of 1000*l.*

To the above particulars your Committee have to add, that a Bible Society has been established at Strasburg, which has been assisted with a grant of 500*l.*; and that, at Paris, 3000 copies of Ostervald's New Testament have been printed, during the last year, from the stereotype plates, under the direction of the Protestant Consistories, an edition of 6000 is now in the press; making, when completed, a total of 13,000 copies.

America.

In the last Report it was observed, that the number of Bible Societies within the United States of America, amounted to sixty-nine, with the prospect of an augmentation. The Sixth Report of the New-York Bible Society, in December, specifies one hundred and two; of which three Societies are established in Colleges, and thirteen are Female Institutions. By later intelligence, it appears, that their number is increased to one hundred and fifteen, among which is an "African Bible Society," recently established in Philadelphia.

Your Committee cannot recite these interesting facts, without cordially congratulating their Trans-Atlantick Brethren on their zeal for promoting the circulation of the Holy Scriptures; and, in the language applied by the Secretary of the New-York Bible Society on a former occasion, to the Members of this Institution, "bid them God speed."

It is no less pleasing to remark, that the harmony which pervades the Societies in the Western Continent is as conspicuous as their zeal. "The Bible Societes," in the terms of one of their Reports, "make one grand whole, because they have one single object in view." Of their continued regard for the British and Foreign Bible Society, the proofs are as satisfactory as they are abundant.

Your Committee have the satisfaction to announce, on the authority of the Philadelphia Bible Society's Report, that, by the liberality of individuals, and the contributions of Sister Societies, it has been enabled to print an edition of 6000 French Testaments, for the accommodation principally of Louisiana and the adjacent territories; to which it may be added, that your Committee have assisted the wants of the inhabitants of Louisiana, by a large supply of the Scriptures in the Spanish and French languages. They have also granted to the New-York Bible Society 200*l.* in aid of a set of stereotype plates for an English Bible.

The Committee of the Bible Society of Massachusetts have respectfully declined the proposal made to them of accepting, for their own use, the Bibles and Testaments originally destined for the Cape of Good Hope, and which they had generously redeemed from capture. The rea-

sons assigned for their determination are marked by the same liberality and benevolence which have so strongly characterised the proceedings of the Massachusetts Bible Society, during the whole of this, and another similar transaction, and are entitled to the warmest acknowledgments of the British and Foreign Bible Society.

Your Committee have also the pleasure to remark, that several Bible Associations have been formed at Philadelphia, New-York, and in other parts of North America, which have been established with the most gratifying unanimity.

In the British part of America, the Nova Scotia Bible Society, at Hallfax, which has fourteen Branch Societies connected with it, appears to be proceeding with great vigour and success. Of this Society His Excellency Sir J. C. Sherbrooke, Governour in Chief, is the President. It has remitted to the British and Foreign Bible Society a second contribution of 200*l.* Your Committee have great pleasure in transcribing from its First Report the following passage:

"As in England, so in Nova Scotia, Christians of every Church, forgetting lesser differences and distinctions, have assembled round the standard of the Bible, and have formed a bond of union, in their efforts to make known far and wide its blessed truths, proclaiming glory to God in the highest, on earth peace, good-will to men."

To what has been stated respecting America generally, it may be interesting to add, that some Dutch Bibles and Testaments, sent to Surinam, in South America, found a ready sale. The Jews were the principal purchasers of the Bibles, as they understand the Dutch, but not the Hebrew, the language in which the Scriptures are read in their Synagogues.

The intelligence from Labrador is calculated to excite particular interest. In the Autumn of 1814, the three Gospels of St. Matthew, Mark, and Luke, were solemnly distributed in the schools, among those of the Esquimaux who could read well, of whom the number is considerable; and were accepted with delight and gratitude.

The Esquimaux are now in possession of the four Gospels. The translation of the Acts of the Apostles, the Epistle to the Romans, and the First Epistle to the Corinthians, has also been finished, and will be printed as soon as convenient.

It cannot but rejoice the Members of the British and Foreign Bible Society, to have been instrumental in furnishing this poor and benighted people with the Gospel of salvation; a present most highly appreciated by them.

Your Committee, in consequence of encouragement offered to them from St. Domingo, have sent to that island a large assortment of French Testaments for distribution.

Some French Testaments were very judiciously distributed at Port au Prince, in Hayti, among the schools, by Captain F. Reynalds, of the Merchant ship Hebe. One of them, pre-

sented to Petion, President of Hayti, and another to his Secretary of State, Monsieur Inginac, were thankfully received, and respectfully acknowledged. The letter from the latter observes: "It is a work which is scarce in this country, and which, if circulated, would greatly contribute to the welfare of the Haytians."

Your Committee have taken advantage of this information, to send a supply of French Bibles and Testaments to that part of St. Domingo under the authority of President Petion.

The transmission of a set of the Society's Reports, and a copy of the French Bible, to Christophe, whose authority is established over the northern part of St. Domingo, has produced an equally favourable result. The thanks of this Chief have been communicated to the President, by his Secretary of State and Minister for Foreign Affairs, Count Limonade; and your Committee, in compliance with a wish expressed through that communication, have sent 500 Bibles, and 1000 Testaments, in French and English, to Cape Henry: and are also proceeding, in consequence of a request from the same authority, to print the New-Testament, with the French and English in parallel columns, for the benefit of the Haytian population.

Africa.

The intelligence from Africa is not sufficiently important to require a minute detail. Notwithstanding the institution of a Bible Commission at the Cape of Good Hope, as noticed in the last Report, contributions have been received from the former subscribers in that colony, to the amount of 100*l.* sterling, and with a promise of their continuance.

Your Committee have the pleasure to notice, that they have sent a supply of 200 Dutch Bibles, and an equal number of Testaments for the use of Christian Hottentots at Bethelsdorp, in Southern Africa, and that they have also supplied the Rev. Mr. Latrobe with 200 Dutch Testaments for distribution in that country.

A letter from the Rev. G. R. Nylander, at Yongroo, in Western Africa, intimates a disposition among the Mahomedans in that part of the continent, to receive the Scriptures. It particularly states, that many Mahomedans had applied for Arabick Bibles, of which a number had been sent to Sierra Leone for distribution.

A translation of the Gospel of St. Matthew into the Bullom language, by Mr. Nylander, having been submitted to your Committee, they have undertaken to print it at the Society's expense, with the English Text in parallel columns. The Bulloms are a very numerous people on the western coast of Africa.

A supply of English Bibles and Testaments have been sent to Goree, for the use of the Military in that Garrison.

Asia.

The transactions in the Eastern part of the world continue to preserve their importance, both with respect to the multiplicity of their objects, and the zeal and perseverance with which they are carried on. The translation and printing of the Scriptures in the various dialects of the East, are continued without relaxation. The Corresponding Committee are diligently proceeding with the works in hand, and, together with the Calcutta Bible Society, are making rapid advances towards the accomplishment of their common object.

Of the exertions of the Baptist Missionaries, in effecting translations on their own account, an interesting report will appear in the Appendix. These diligent labourers, "in addition to their numerous versions of the Scriptures," (observes Mr. Thomason,) "publish Grammars and Dictionaries in various languages, which will be of inestimable service to future students. "There is," (he adds) "the best understanding between us."

In the confidence authorized by this intelligence, and under a conviction that the wants were great and urgent, your Committee have resolved to encourage and assist the proceedings in India, by renewing to their Corresponding Committee at Calcutta the annual grant of 2000*l.* for three successive years, commencing with 1816.

A translation of the Gospel of St. John into the Bengalee language, has also been executed by Mr. Ellerton, of Malda, a gentleman thoroughly acquainted with that dialect; and a hope is expressed that the remainder will soon follow.

In the last Report, a discouraging prospect was held out respecting the circulation of the Portuguese New Testaments among the Roman Catholicks in India; your Committee are now happy to announce, that the demand for the Portuguese Scriptures by the Catholicks has very considerably increased, and even among the Priests at Goa.

In consequence of this information, they have sent 1000 Portuguese Testaments to Calcutta and Bombay, respectively; and to the latter place 300 Arabick Bibles, for circulation chiefly among the Mahomedans in Surat.

From Colombo your Committee have received intelligence, which represents the progress of the Auxiliary Bible Society, established in that capital for the Island of Ceylon, as highly satisfactory and encouraging.

Of the new translations in which W. Tolfrey, Esq. is engaged, (with suitable assistants,) the four Gospels have been finished, in the Pali; and in the Cingalese, the entire New Testament.

A small edition of St. Matthew and St. Mark in the latter having been printed and issued by way of experiment, the Colombo Committee had the gratification to learn, from the decision of numerous and competent judges, that the language and style of the new version are not only pure and suitable to the dignity

of the subject, but also plain and intelligible.

To further this work, the Calcutta Auxiliary Bible Society have presented a donation of 5000 rupees; an act munificent in itself, and rendered still more valuable by the indication it affords of a disinterested friendship on the part of the elder Asiatick Auxiliary.

Nor have your Committee been inattentive to their duty in reference to a work of such merit and importance. In addition to a pecuniary grant of 300*l.* they have furnished materials for binding 5000 copies of it, as soon as they shall be ready for delivery.

In China, the Rev. Mr. Morrison, having nearly circulated the 2000 copies of his Chinese translation of the New Testament, has entered upon a duodecimo edition; a specimen of which he has transmitted to England, accompanied with a request for assistance, to enable him to enlarge the impression. He has also finished a translation of the Book of Genesis, of which a copy has been received. "I am grieved" (says Mr. Morrison) "that I cannot obtain particulars respecting the effects of the Divine Book sent into China. They are but a drop thrown into the ocean; we must commit them to the care of Providence, hoping that they will produce a certain though a silent effect."

In this encouraging hope, your Committee unite, and have accordingly voted to Mr. Morrison the sum of 1000*l.* to enable him to print and circulate more extensively the Chinese New Testaments, as well as such Books of the Old, as he may be able to complete.

Of the Arabick Bibles and Testaments sent to Java, a very considerable number have been sold: some of the Arabian Merchants and Sheiks are described, as sitting in company whole nights together, reading them with the greatest eagerness and attention.

One Merchant actually delayed his departure from Batavia for many days, in order to read a Bible which he had received from Mr. Supper, with tranquillity and reflection; "he promised to recommend it to his countrymen, and implored a thousand blessings on the Bible.

The sum of 220*l.* has been received by your Committee from the Treasurer of the Bible Society in the Island of Mauritius, in payment for Bibles and Testaments sent thither: the circumstance is mentioned, as affording a proof of the circulation of the Scriptures in that Island.

Your Committee take this opportunity of reporting, that the Missionaries at Eimeo, in the South Seas, under the patronage of the London Missionary Society, had translated the Gospel of St. Luke into the Taheitan language; and that the above Society had sent out a printing press and types, with a Missionary who understands the business of printing.

Anxious to assist this desirable and new undertaking, your Committee have supplied the

paper necessary for printing it. The information upon which this grant was made, states, that in the School at Eimeo there are nearly 300 pupils, mostly adults.

United Kingdom of Great-Britain.

Your Committee have now to report the transactions connected with the British and Foreign Bible Society within the United Kingdom; and, under this head, they have the satisfaction to state, generally, that the object of the Institution continues to excite an increasing interest in the publick mind; and that, while through the medium of Auxiliary and Branch Societies, and Bible Associations, the local wants of the Scriptures within the United Kingdom have been largely supplied, the contributions from these sources have enabled your Committee to extend the benefits, and enlarge the efficiency, of the Society abroad.

In support of these observations, your Committee might refer to the popular feeling in favour of the British and Foreign Bible Society, which is obvious to all; but, for particular proof, they can confidently appeal to the specification which will now be given of Auxiliary Societies, reported to be formed since the last Annual General Meeting, and of the contributions from them, and the old Associates of the Institution.

[Here follows an enumeration of the many Auxiliary Societies, with their several contributions; the amounts of which were given in the last number of the Christian Disciple. These occupy more than ten pages of the Report.]

Your Committee cannot record this gratifying detail of the publick liberality, without expressing their obligations to Almighty God, who has disposed the hearts of the inhabitants of the United Kingdom, notwithstanding the pressure of the times, and the various calls of a kindred nature, to administer so bountifully to the spiritual wants of their Christian brethren at home and abroad.

In this pure, disinterested benevolence, which can arise, it is presumed, from no other source than love to God and man, and which has no other object than to promote his glory, and the temporal and eternal good of his creatures, your Committee recognise, with heartfelt pleasure, the influence of that holy Book the circulation of which it is directed so essentially to promote.

While they offer their cordial acknowledgments to the various Benefactors of the Society, whether associated or individual, in England, Wales, Scotland, and Ireland, they are persuaded, that the most satisfactory return for these benefactions, is, the proof of the successful application of them to advance the great object of the Institution, and the consideration of the inestimable benefits which they are adapted to convey.

The Auxiliary Societies have justified their claim to that title in the most extensive interpre-

tation, as, independently of their liberality to the Parent Institution, and their local efficiency in distributing the Scriptures, they have contributed, by their influence and example, to excite an attention to the establishment of other Auxiliaries, of Branch Societies, and of Bible Associations—the whole exhibiting a system of benevolent co-operation for the best end, and through the purest means. By these gradations the lowest orders of society become connected with the highest, in one great work of Christian charity; and the bounty of all, accumulated into one stream, is again poured forth to enrich the spots from which it flowed, or to fertilize the barren tracts of distant regions.

The Hibernian Bible Society have continued their exertions, during the past year, to circulate the Scriptures among all classes and denominations of their countrymen. Between 20 and 30,000 Bibles and Testaments have been issued from their Depository since their last Anniversary, in addition to more than 200,000 copies antecedently dispersed. Many thousands more were called for, which the depressed state of their funds, from the unexampled pressure of the times, rendered it impossible for the Society to supply.

It is indeed impossible to contemplate the effects produced by the British and Foreign Bible Society, so conspicuously displayed in the attention which it has excited to the supreme importance of the Holy Scriptures, in the unparallelled efforts for the diffusion of them, and in the extension and enlargement of charitable feeling, without emotions of the purest delight, the warmest gratitude, and the most cheering anticipation.

Your Committee, most cordially congratulating their fellow-labourers all over the world, on their past success and encouraging prospects, have only to express the confidence which the preceding observations authorize, that this country, which had the honour to give birth to an Institution which has attracted the admiration of foreign nations, and exalted the character of this in their esteem, will, by a continuance of its liberality, enable the British and Foreign Bible Society to prosecute, with unabating zeal, the great object of its formation to its desired and glorious completion.

The gratitude of the United Kingdom is peculiarly called for, under the circumstances of peace and security, in which, by the gracious interposition of God, it has been again so happily and triumphantly placed. Let it then persevere in its endeavours to promote his glory, by extending, to the utmost attainable limits, the circulation of that Divine Book in which his mercy and truth are revealed; and let the Members of this Society, the honoured instruments of his providence for disseminating his Holy Word, unite with their Committee in devout supplication, that the nations and individuals to whom, by means of this and other similar Institutions, the Scriptures are convey-

ed, may duly appreciate the value of the benefit thus conferred on them, and experience the blessing which the Almighty himself has promised to the dissemination of his Word:

IT SHALL NOT RETURN UNTO ME VOID, BUT IT SHALL ACCOMPLISH THAT WHICH I PLEASE, AND IT SHALL PROSPER IN THE THING WHEREUNTO I SENT IT. (Isaiah lv. 11.)

NOTE ON THE PRECEDING REPORT.

We have now exhibited the principal facts contained in the Twelfth Report of the British and Foreign Bible Society—a human Institution established on divine principles; the most wonderful, the most powerful, the most prosperous, and the most extensive in its influence, that the world has ever witnessed. The principles and objects of the Institution embrace the whole human family, as brethren and children of the same benevolent Father; and so far as these principles and objects shall be carried into effect, they must eradicate the barbarous prepossessions by which Christians of different sects, and people of different countries, have felt authorized to invade each other's rights, to destroy each other's comforts, and to shed each other's blood. Every well-informed Christian who cordially prays for the peace of Zion and the peace of the world, or who can from the heart adopt the petition, "THY KINGDOM COME," must pray for the prosperity of such an institution. The mutual love, the tender sympathies and kind affections, which the Institution has already occasioned, among Christians of different nations, and among men of high rank in different countries, may be regarded as a pledge, that it will eventually operate in favour of universal peace.

In the view of an enlightened posterity, how contemptible will all military conquerors appear, when compared with a Teignmouth, a Galitzin, and a Boudinot, as Presidents of National Bible Societies! Heroes like these may be eulogized for their exploits, without insulting a benevolent God. Christians may pray for success in these enterprises, without implying that they regard the Father of all as a God who can delight in seeing one portion of his children distress and destroy another.

The Report was too long to be given entire in a work like this. It fills nearly seventy pages, exclusive of the Appendix. In making the abridgement, the less important details have been omitted, some things also of a local nature, some of which will probably be hereafter given in extracts from the Appendix, and such things as were given in the last number of the Christian Disciple.

EXTRACTS FROM PRATT'S POEM ON HUMANITY.

At length bloom'd forth, diffusing all their charms,
The arts of peace more strong than those of arms;
Like mists dispersing at the dawn of day,
Barbarick ignorance refin'd away.
The sword was sheath'd, the trumpet heard no more,
And the lyre tried its humanizing power;
Religion came the idol to explode,
And rear'd her altar to the living God.
In place of Deities, with frowns pourtray'd,
Cherubs appear'd with heaven-born smiles arrayed.
Hence wise, and potent, awful, and humane,
The Christian system holds the guiding rein;
Prop of HUMANITY, and seen from far,
Bright as the lustre of the morning star,

The good man spake, applauding thousands bow'd,
The Hero triumph'd, and the Christian glow'd,
Unnumber'd hearts by great example fir'd
Bent to the law HUMANITY required;
Unnumber'd manacles that moment broke,
Unnumber'd slaves rove loosen'd from the yoke;
Unnumber'd hands were folded up in air,
Unnumber'd voices breath'd a grateful prayer,
Unnumber'd eyes, late bath'd in tears of wo,
Ah, blissful change! with tears of joy o'erflow:
From GOD the spark began, to MAN it came,
Till all perceiving, all partook the flame;
Heaven's fire electrick, as one touch'd the ball,
It struck a second till it spread to all.*

RELIGIOUS INTELLIGENCE.

EXTRACTS FROM MR. HENDERSON'S REPORT OF A VISIT TO ICELAND.

[The Rev. E. Henderson was employed by the British and Foreign Bible Society to visit Iceland. His report is a long and interesting document. Some extracts from it will be gratifying to our readers.]

"Previously to my leaving Copenhagen, I succeeded in getting 2123 copies of the Icelandick Bible, and 4108 copies of the N. T. shipped for seven of the principal mercantile stations on the Island. On the 8th of June, 1814, I took my departure for Reykiavik, where, after a tedious passage, I arrived on the 15th of July, and received a hearty welcome from the natives, who had already been apprised of the object of my visit.

"The singular nature of the island, arising chiefly from the repeated volcanick revolutions to

* This latter extract is a part of Mr. Pratt's tribute of respect to William Penn, on account of his exertions in the cause of liberty and humanity. As Mr. Pratt appears *not* to have been of the Society of Friends, this eulogium is the more remarkable.

which it had been subjected, together with the small degree of progress the inhabitants have made in the more useful arts, render travelling a matter of much difficulty and inconvenience. I was under the necessity of providing myself with a tent, horses, provisions, &c. as if I had intended to penetrate some of the vast deserts of Asia. Having resolved to strike in a direct line through the interiour to the northern shores, I set off on the 26th of July, in company with Capt. Von Scheel, one of the Danish officers. Our first station was a small farm on the southern margin of the Thingvalla Lake—the inhabitants poor and destitute of the Bible. A copy which I gave them the following morning, was received with every demonstration of gratitude and joy. The road, or rather track, now lay across the ruins of nature, a vast region of lava, cracked and rent in the most dreadful manner, and often presenting deep chasms, between which there was scarcely sufficient space for the horses to proceed. Into the largest of these we were obliged to descend with our horses, and were struck with wonder at the force which has disrupted the solid masses of calcined rock, so as to form a gap not less than one hundred and eighty feet deep, in many places nearly of the same width, and about three miles in length. Close to this stupendous fissure, is the spot where the Christian religion was publickly established by law, A. D. 1000, and where the General assembly of the nation continued to be held nearly nine hundred years.

"After dinner we proceeded across the plain which is completely filled with lava, trembling, at times, at the monstrous parallel fissures, which yawned upon us on every side; and after advancing with difficulty through another dismal volcanick tract, we came to the hot springs of Laugarvatn, in which the greater number of the inhabitants were baptized in the above-mentioned year, on their return from the Assembly. Both here and at the Geysers, the people discovered the most ardent desire to possess the divine oracles."

"At the Geysers, the most magnificent and astonishing hot spouting fountains in the world, we spent two days, chiefly to rest our horses and fit them for a desert and mountain journey, several days in length. We were here surrounded by numerous orifices and craters, filled with hot water, from several of which columns, from three to ten feet in diameter, were darted at irregular intervals, some of them to the height of nearly an hundred feet in the atmosphere, enveloped in voluminous clouds of steam, and accompanied with subterranean reports, and a concussion of the ground beneath our feet. I doubt if a scene more grand and impressive be displayed within the limits of the visible creation.

"We arrived at the Factory of Akureyri on the 4th of August, and the following day I was happy in executing a commission I had received from Bishop Vidalin. Previously to my departure from Reykiavik, his Lordship jokingly said, that on my arrival in the north, it would be in my power to settle a serious dispute which had arisen between two of his clergy, and that he invested me with full powers to that end. The subject of the difference was a copy of the Bible, which had been lent from a church on the main land, but had so long been in possession of the church of Grimsey, that the clergyman of that place refused to give it up to the church to which it originally belonged. It was the only copy among twelve families residing on an island, thirty miles from the main land. As he was at the Fac-

tory I had some conversation with him, and not only gave him a copy for the use of the parish, till the proper supply should arrive, but gave him one for his own use, as I found his circumstances did not admit of his purchasing one.

"The same evening I sold a Bible and New Testament to a peasant, who had come from a neighbouring parish to buy them. His wife had been at the factory in the forenoon, and though she was desired to wait till the general distribution took place, the desire of obtaining copies which was excited in the family on her return was so great, that her husband was obliged to set off, and try if his application would not be more successful. Besides what I sold him, he wished to have six Testaments, that each of his children might be furnished with a copy.

"On inquiry I discovered that scarcely a copy of the scriptures was to be found in the valley in which Holum is situated. In the contiguous and populous district, there is one parish consisting of about two hundred souls, yet in possession of only four Bibles; another, in which there were only three copies among fifty families. On my return from Holum, the peasants all left their meadows and came running to the road to see me; they wished that a thousand blessings might descend on me, and the good Christians who had sent me among them.

"At Hals I was very affectionately received by the clergyman. The next day, being Lord's day, I attended divine service in the Church. Before dismissing the congregation, the clergyman gave them intimation of the New Bible, and desired such as wished to furnish themselves with copies to give him their names. We had scarcely got into the house when it was crowded with people, calling out, "Put *me* down for a Bible—*me* for a Bible and Testament—*me* for three New Testaments," &c.

"Early on Monday I prosecuted my journey, accompanied by the clergyman, his son, and one of his servants. We had not rode many steps, when we all took off our hats for about the space of five minutes, and implored Divine mercy and protection. This laudable and impressive custom is universally practised in such parts of Iceland as remain uncontaminated by the influence of those foreigners, who "live without God in the world." Before crossing, and after having crossed a river, the genuine Icelander also moves his hat, in token of the sense he entertains of his dependence on the Supreme Being; and the fishermen, when they put to sea, all take off their hats and send up a prayer.

"I now entered the dreary volcanick regions of Myvatn. To whatever side I turned, nothing presented itself to my view but the dismal effects of subterranean fires. At one time I had to pass over a track of lava between two parallel rents, the bottom of which I could not discover from the quantity of smoke they continued to send forth; and at some places the space between them was scarcely sufficient to allow the horses to pass. At another time I was separated from semi-liquid beds of burning sulphur only by a deceitful crust, which in some places, was so thin, that on the horse's foot sinking in the mould, a hole was made, from which a quantity of steam issued with a hissing noise. The road here lies across a mountain of brimstone, which sends up, without intermission, immense columns of smoke into the atmosphere.

"On the morning of the 22d, I arrived at Hof, where I met with the kindest reception from the Dean. Having read the letters of introduction, he could not contain

his joy on learning the provision that had been made for Iceland, and broke out in expressions of gratitude to God.

"Having spent too much of the 29th at the house of the excellent Mr. Paulson, I got benighted in a desert mountain tract, and after wading and leading the horses a considerable way down the channel of a river, out of which I had the utmost difficulty in extricating myself, I pitched my tent in a morass on the right bank of the river, not daring to proceed any farther in the dark. Next day I visited the Dean of South Mulæ Syssel, who received me with much kindness; assured me that his Deanry stood in great want of the Divine Oracles. The present supply he could view in no other light than the manna which came down from heaven.

"On the 3d of September I reached Stafafel. The Rev. Berg Magnussen had been endeavouring to procure an Icelandick Bible for his own use these *seventeen* years past, but had at last given up all hopes of ever obtaining the treasure. His joy on receiving a copy was very great.

"After an absence of about two months, during which time I had travelled upward of twelve hundred British miles, I arrived again at Reykiavik on the 20th of September, with a heart full of gratitude to the God of my life, for the rich experience I had had of his providential mercy, and the facilities he had afforded me in the way of ascertaining and making provision for the scriptural wants of more than half the population of this extensive island."

Mr. Henderson wintered in Iceland, and renewed his labours the next year. His report is accordingly divided into *two* parts. The extracts which have now been given are from the *first*. In copying them Mr. Henderson's language has been used, yet liberty has been taken to abridge many sentences, by excluding the less important circumstances, and names of difficult pronunciation, which would embarrass and not instruct many readers. What has been extracted may be regarded as a specimen of the difficulties and dangers which Mr. Henderson had to encounter, his intrepidity and perseverence, and the manner in which he was received by the people of Iceland. Near the close of the first part of his narrative, he says, "Wherever I came the people received me with open arms, and complained sadly of the dearth of the scriptures; and what is remarkable, in the parish where, about the middle of the thirteenth century, the first attempt was made to translate the scriptures into the vernacular language, not a single copy was found to exist at the present day!"

REPORT OF THE TRUSTEES OF THE EVANGELICAL MISSIONARY SOCIETY, IN MASSACHUSETTS, OCT. 2, 1816.

Since our last anniversary, it has pleased the Parent of life, whose dispensations are inscrutable by man, to remove our venerable President, by death. The Trustees join in condolence with the Society under this afflictive event.

The Hon. Elijah Brigham was descended from a respectable family; he was educated in Christian

principles, and formed to the virtues of the gospel. Having completed a collegiate education, he engaged in mercantile pursuits, and his diligent application to business was rewarded with success.

Possessed of a vigorous and independent mind, and of a sound judgment, he early attracted general notice, and was introduced into publick life. He was raised to office, as well by the suffrages of his fellow-citizens, as by the appointment of the supreme Executive of the Commonwealth. None of these distinctions originated either in a mean compliance with the will of the ruling power, or an unmanly condescension to popular prejudice; but they resulted from a confidence which every class in the community placed in his inflexible integrity, his unyielding justice and persevering rectitude. For many years, he sustained the office of a magistrate, through the Commonwealth, and of a Judge on the bench of the Common Pleas, in the County of Worcester. From 1796 to 1810, the period at which he was elected into Congress, with one exception, he was chosen into the Senate of Massachusetts. The character of a citizen, a legislator, and a judge, he sustained with personal dignity; he manifested a vigilant attention to the appropriate duties of these relations, and uncorrupted fidelity in their execution. To him may be applied the sentiment of the Roman Poet,

"Justum et tenacem propositi vivium
Non ardor civium prava jubentium,
Nec vultus instantis tyranni
Mente quatit solida."

Judge Brigham, while a young man, made a profession of religion, and through life, gave an exemplification of the piety and righteousness, the benevolence and charity, which become the Christian. As a Governour of a respectable literary Institution in his vicinity, he seduously promoted the interests of intellectual and moral education. This society can bear witness that he devoted himself to his duty, as their President. Pure in his manners, and social in his disposition, he no less adorned a private than a publick station.

In the honourable execution of his trust, as a member of the National Council, without having felt the infirmities of old age, or the distress of languishing sickness, and while in the full possession of every domestick endearment, of the affection of numerous friends, and of the respect and esteem of the wise and good of his countrymen, he was suddenly summoned to render his account to his God, to whose service he had devoted the talents committed to his management.

The memory of the just shall be blessed.

In the management of the concerns of the Society, the Trustees have, by all the means in their power, sought the promotion of its great objects.

Some inconvenience having arisen from the Rev. Messrs. Nurse and Warren's depending for that part of their support, which the people of their charge could not pay, upon two different Missionary Societies, a conference was holden by a Committee of your Board of Trustees, and a delegation of the Society for Propagating the Gospel. And it was agreed between them, that in future, Mr. Nurse should exclusively depend upon the last mentioned Society, and Mr. Warren depend solely on us.

The Trustees feel painful emotions at the separation from Mr. Nurse and the people of Ellsworth. Under the auspices of this Society, Mr. Nurse began his successful instructions in that place; their annual donations having greatly assisted to ripen measures, which

have already been attended with beneficial effects, and which, in future, promise still greater blessings. But with pleasure they inform the Society, that adequate assistance will be furnished to the people of Ellsworth, to enable them to prosecute their plan; and they will devoutly rejoice at the genuine effects of Christian charity, through whatever hand it may flow.

The Trustees have appropriated one hundred dollars towards the support of Mr. Warren, the present year. In consequence of the release of the payment of any part of the salary of Mr. Nurse, the Trustees would gladly have taken a new field of Missionary labours; but they were not able, in season for the present year, to fix upon the most eligible place, nor to obtain the suitable candidate. But several applications for assistance have recently been made, and there is a fair prospect, that the Trustees of the ensuing year may successfully attempt the formation of a Christian Church and Society, among a people to whom the gospel is not preached.

The Trustees view schools, and the distribution of religious and school books, as objects of high consideration, they have accordingly appropriated sixty dollars to schools, and thirty-eight dollars for books. The school money has been equally divided between the towns bordering on Ellsworth, under the direction of Rev. Mr. Nurse; and the plantation of Jackson and Washington. These are exclusively designed to aid in the maintenance of female instructors, and for the instruction of young children.

The following books and pamphlets have been distributed, viz. To Jackson, under the care of Rev. Mr. Warren, six copies of Nos. 3, 5, 8, and 10, of the Christian Monitor; four copies of Doddridge's Rise and Progress; ten copies of Porteus' Evidences; four dozen copies of Worcester Catechism; twenty copies of the seven first numbers of the Christian Disciple, for 1814. To Ellsworth, under the care of Rev. Mr. Nurse, six copies of Nos. 5, 6, and 10 of the Christian Monitor; four copies of Doddridge's Rise and Progress; ten copies of Porteus' Evidences; four dozen copies of Worcester Catechism, and twenty copies of the seven first numbers of the Christian Disciple, for 1814. To the Rev. Mr. Mason of Castine, six copies of numbers 3, 6, and 8 of Christian Monitor; four copies of Doddridge's Rise and Progress; four copies of Porter's Evidences; two dozen copies of the Worcester Catechism; and ten copies of the seven first numbers of the Christian Disciple, for 1814.

The whole fifty copies of the seven first numbers of the Christian Disciple, for 1814, were presented to the Society by the Rev. Noah Worcester, of Brighton.

Forty-seven dollars, the donation of individuals in Ellsworth, remain on hand, appropriated to schools, but to be expended under the direction of the Society,

The pecuniary concerns of the Society will appear from the following statement, from the Report of the Treasurer this day exhibited.

	D.	C.
The funds of the Society, at the last annual meeting, amounted to the sum of	1373	14
Reserved of this sum, as an accumulating fund	1123	60
Since received by annual subscriptions and donations	548	97
Expended in promoting the objects of the Society, the last year	306	50
Remaining in the hands of the Treasurer	1615	61
Reserved of this sum, as an accumulating fund	1191	1
For future appropriations	424	60

After the Treasurer had exhibited his account, the following additions were made to the funds of the Society.

	D.	C.
Anuual subscriptions from Members this year	105	0
From the Female Cent Society in Watertown	17	44
From the Female Cent Society, 2d Parish in Marlborough	24	65
From the Female Cent Society in Lancaster	47	18
From the Female Cent Society in Waltham	26	88
From the Female Cent Society in Weston	43	75
From the Female Cent Society in Concord	10	64
From the Church in Concord	5	00
From the Church in Chelmsford	2	00
From Individuals	9	00
Collection at the Annual Meeting at Cambridge	47	55
	339	9
Making the funds of the Society amount to	1954	70

While Christians, in every region and of every considerable sect, are now strenuously engaged to disseminate the knowledge of God and of Jesus Christ among the idolatrous nations of the earth, and are united in exertions to send the word of life to those, who are perishing for lack of vision, while the friends of Christianity through the world manifest this active endeavour to extend the glorious gospel in its purity and efficacy, the Trustees congratulate the Society on being partakers of the same spirit, and engaged to effect the stated preaching of the Gospel in places, where it has seldom been heard, and to furnish destitute people with the means of improvement in Christian knowledge, and attainments in Christian virtue. And they unite with them in sentiments of devout gratitude and praise to God, the Father of our Lord Jesus Christ, for this general revival of the Christian spirit, and these encouraging presages of the approach of the promised triumphs of the gospel, in every section of the inhabited globe. Although our means and efforts have been humble and limited, they have not been without salutary and encouraging effects. By the blessing of God, we have cause to rejoice in success, and to be animated to perseverence in similar exertions.

EZRA RIPLEY, *Vice-Pres.*
Attest,
S. RIPLEY, *Cor. & Rec. Sec'ry.*

At the late annual meeting of the Society, they chose for their officers, the ensuing year,

Hon. Christopher Gore, *Pres.*
Rev. Ezra Ripley, D. D. *V. Pres.*
Rev. Samuel Ripley, *Cor. and Rec. Sec'ry.*
Hon. Benjamin Heywood, *Treas.*
Rev. Francis Parkman, *Assistant Treasurer.*

Trustees.

Rev. Aaron Bancroft, D. D.
Hon. Joseph Allen
Deacon John White
Rev. John Foster, D. D.
Deacon Moses Coolidge
Rev. Asa Packard
Thomas W. Ward, Esq.
Rev. Richard R. Eliot
Rev. Nathaniel Thayer
Isaac Fiske, Esq.
Rev. Isaac Allen
Mr. Josiah Bridge.

The Society will hold their next annual meeting at Templeton; in the County of Worcester. The Rev. Wilkes Allen is the first, and Rev. Jonathan Osgood the second preacher.

MISSIONARY SOCIETY INSTITUTED IN LONDON.

From a tract kindly presented by the Editor of the Panoplist, entitled "Summary view of the proceedings of the Missionary Society," we have collected the following important facts.

The Society was formed in 1795, on the liberal principles of admitting serious Christians without any distinction of sect or denomination, and of leaving it to the heathen, "whom God may call into the fellowship of his Son, to assume for themselves such form of government as to them shall appear most agreeable to the word of God."

"The first efforts of the Society, were directed to the Islands of the South Pacifick Ocean." The missionaries were called to endure many trials and discouraging circumstances; but by perseverance they gained an establishment. In 1812 Pomare, the king of Otaheite, avowed himself a Christian. "Since that time many of the natives have followed his example, and diligently attend the ordinances of religion, and are distinguished by the name of *the praying people*. About three hundred attend the worship of God, and nearly as many attend the adult school. Several chiefs in adjacent islands have also joined them, and wish instructors to be sent to their people."

In 1798 several missionaries were sent to Africa. "A flourishing Church of converted Hottentots has been formed consisting of several hundred persons." Among a people who were savage, ignorant, and idle, a settlement is now established in Caffraria which "consists of nearly 1200 people, with a large quantity of cattle."

From year to year other settlements in different and distant parts of Africa have been formed. There are now more than twelve different places in which religious instruction is offered to different nations of Africa.

The exertions of this Society have extended to India, China, Canada, Newfoundland, and the West-Indies.

In about fifty different stations, the Society employs seventy or eighty missionaries.

"Their Missionary, Mr. R. Morrison, has translated the whole of the New Testament and some parts of the Old, into the Chinese tongue; two editions of which have been printed and widely circulated through different parts of the empire."

Those who believe in the truth and value of the Christian religion, and who read with candor what has been actually effected by missionary exertions, will lay aside their doubts, as to the utility of the efforts to spread the gospel throughout the world. The liberal ground adopted by the Society in London is truly commendable; and the less there is of Sectarian dogmas and prejudices associated with missionary exertions, the greater, in our opinion, will be the prospects of real advantage both at home and abroad.

By a letter published in the Recorder, October 8, it appears that the missionary exertions at Otaheite have been wonderfully blessed and prospered, that "the Taheitan nation have changed their false gods for Jehovah the true God;" that "the majority of the people of Eimeo, near a thousand, have renounced their idols and professed themselves worshippers of the true God;" that in one school there is six hundred and sixty scholars; that the "priests publickly burn their gods; the chiefs destroy their Morais, pull down their sacred altars, and cook their victuals with the materials;" and "group after group" are seen "flocking to the missionaries, giving themselves up to the Lord."

THE SEVEN CHURCHES OF ASIA.

Extracts of a letter from the Rev. H. Lindsay, to the British and Foreign Bible Society.

Constantinople, *Jan.* 10, 1816.

I HAVE to acknowledge the receipt of the case of books, containing fifty Arabick Bibles and one hundred Modern Greek Testaments; also, two hundred and fifty Armenian Testaments.

I have had an interview with the Armenian Patriarch, and presented him with a copy of the Armenian Testament. Having stated to him the nature and objects of the Society, and my hopes that it would meet both with his approbation and co-operation, it gave me great satisfaction to hear him answer, "I am a Christian; as such I cannot but approve of the object of such a Society."

When I last wrote to you, I was on the point of setting out on a short excursion into Asia Minor. As I distributed the few books of the Society which I was able to carry with me, I think it necessary to give some account of the course I took.

From the conversations I had with the Greek Bishop and his clergy, as well as various well informed individuals, I am led to suppose that if the population of Smyrna be estimated at one hundred and forty thousand inhabitants, there are from fifteen to twenty thousand Greeks, six thousand Armenians, fifty thousand Catholicks, one hundred and forty Protestants, and eleven thousand Jews.

After Smyrna the first place I visited was Ephesus, or rather (as the site is not exactly the same) Aisalick, which consists of about fifteen poor cottages. I found there but *three* Christians, two brothers who kept a small shop, and a gardener. They are all three Greeks, and their ignorance is lamentable indeed. One of them I found able to read a little, and left with him a New-Testament in ancient and modern Greek.

My next object was to see Laodicea. In the road to this is Guzelhisar, a large town with one Church, and about seven hundred Christians. In conversing with the priests here, I found them so little acquainted with the Bible, or even the New-Testament in an entire form, that they had no distinct knowledge of the books it contained, beyond the four Gospels. I have sent thither three copies of the modern Greek Testament since my return.

About three miles from Laodicea, is Denizli, which has been styled, but, I am inclined to think, erroneously, the ancient Colosse. It is a considerable town, with about four hundred Christians, Greeks, and Armenians, each of whom has a Church. I regret, however, to say, that here the most extravagant tales of miracles, and fabulous accounts of angels, saints, and relicks, have so usurped the place of the scriptures as to render it very difficult to separate in their minds, divine truths from human inventions.

Eski-hisar, close to which are the remains of ancient Laodicea, contains about fifty poor inhabitants, in which number are but *two* Christians who live together in a small mill, unhappily neither could read at all. The copy, therefore, of the New-Testament, which I intended for

this Church, I left with that of Denizli, the offspring and poor remains of Laodicea and Colosse. The prayers of the mosque are the only prayers which are heard near the ruins of Laodicea, on which the threat seems to have been fully executed, in its utter rejection as a Church.

I left it for Philadelphia, now Alah-shehr. It was gratifying to find at last some surviving fruits of early zeal; and here, at least, there is still the *form* of a Christian Church; this has been kept from the hour of temptation, which came upon all the Christian world. There are about one thousand Christians, chiefly Greeks; twenty-five places of publick worship, five of which are large regular Churches. To these there is a resident Bishop, with twenty inferiour clergy. A copy of the modern Greek Testament was received by the Bishop with great thankfulness.

I quitted Alah-shehr, deeply disappointed at the statement I received of the Church of Sardis. I trusted that it would not have been suffered to perish utterly; and I heard with surprise, that not a vestige of it remained. With what satisfaction, then, did I find on the plains of Sardis, a small Church establishment! The few Christians who dwell around modern Sart, were anxious to settle there, and erect a Church, as they were in the habit of meeting at each other's houses for the exercise of religion; from this they were prohibited by the Turkish governour, and, in consequence, about five years ago, they built a Church upon the plain within view of ancient Sardis, and there they maintain a priest. The place has gradually risen to a little village, now called Tartar-keny; whither the few Christians of Sart, who amount to *seven*, and those in its immediate vicinity, resort for publick worship, and form together a congregation of about forty.

There appears then still a remnant, "a few names, even in Sardis," which have been preserved. I cannot repeat the expressions of gratitude with which they received the copy of the New Testament in a language with which they were familiar. Several crowded about the priest to hear it on the spot; and I left them thus engaged.

Ak-hisar, the ancient Thyatira, is said to contain thirty thousand inhabitants, of whom three thousand are Christians, all Greeks, except about two hundred Armenians. There is, however, but one Greek Church and one Armenian. The superiour of the Greek Church, to whom I presented the Roman Testament, esteemed it so great a treasure that he earnestly pressed me, if possible, to spare another, that one might be secured to the Church, and free from accidents, while the other went round among the people for private reading. I have, therefore, since my return hither, sent him four copies.

The Church of Pergamos, in respect to numbers, may be said to flourish still in Bergamo. The town is less than Ak-hisar; the number of Christians is about as great; the proportion of Armenians to the Greeks nearly the same, and each nation also has one Church. The Bishop of the district, who occasionally resides there, was at that time absent; and I perceived, with deep regret, that the resident clergy were totally incapable of estimating the gift I intended them. I therefore delivered the Testament to the Lay Vicar of the Bishop, at his urgent request; he having assured me, that the Bishop would highly prize so valuable an acquisition to the Church. He seemed much pleased that the benighted state of his na-

tion had excited the attention of strangers.

Thus, Sir, I have left at least one copy of the unadulterated word of God, at each of the seven Asiatick Churches of the Apocalyse; and I trust they are not utterly thrown away. But whoever may plant, it is God only who can give the increase; and from his goodness we may hope they will, in due time, bring forth fruit, "some thirty, some sixty, and some a hundred fold."

Ordinations.

At Worcester, Rev. C. A. Goodrich was ordained over the first Church in that place. Introductory prayer, by Rev. B. Wood, of Upton. Sermon, by Rev. Mr. Goodrich, of Berlin, Conn. Charge, by Rev. Mr. Smith, of Durham. A monitory exhortation, by Rev. Mr. Goff, of Millbury. Right hand, by Rev. Mr. Nelson, of Leicester. Concluding prayer, by Rev. Mr. Whittlesey, of Washington, Connecticut.

Wednesday, October 9, at Williamstown, (Mass.) Rev. Ralph W. Gridley. Introductory prayer, by Rev. Mr. Marsh, of Bennington, Vermont. Sermon, by Rev. Mr. Gridley, of Granby, from 1 Corinthians, i. 21. Consecrating prayer, by Rev. Mr. Parsons, of Amherst. Charge, by Rev. Dr. Hyde. Right hand, by Rev. Mr. Shepard, and Rev. Gordon Dorman, made the concluding prayer.

Candidates.

Mr. Francis Jackson, Cambridge
— David Reed do.
— Jonathan P. Dabney do.
— Samuel Gilman do.
— Thomas Prentiss do.
— Hiram Weston, Duxbury
— Samuel Clarke, Cambridge
— Henry Ware do.
— Rufus Hurlbut do.
— Thomas Savage do.
— Seth Alden do.

OBITUARY.

In Hillsborough, Maryland, Rev. Jesse Lee, late Chaplain to Congress, aged 59.

In Virginia, Rev. Thomas Lason, a minister of the Baptist Church, aged 55.

In the city of Washington, Columbia, Tobias Lear.

In Milon, New-Hampshire, Hon. Beard Plumer, aged 62.

THE

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REVIEW OF 1816.

How rapid is the flight of time, on the use or abuse of which our future destiny depends! Whether we are at home or abroad, idle or busy, asleep or awake, sick or in health, time is passing and eternity approaching. What then can be more reasonable than that dependant and accountable beings should adopt the prayer, "So teach us to number our days, that we may apply our hearts unto wisdom?"

As our time is divided into days, weeks, months, and years, it is of useful tendency to observe its progress, to reflect on its connexion with eternity, to review the course of Providence, and frequently to call ourselves to account. If this should be devoutly done, it would have a happy influence on our hearts, and on our lives.

The year which is soon to close, has been distinguished by some occurrences, which demand a serious consideration! This year has been remarkable for cold and frost, during the spring and summer months; and for drought in several districts of our country. These occurrences are adapted to teach people of every class, that their comforts and their subsistence depend on causes over which they have no control—on the pleasure of Him, whose will the elements obey.

Whether the uncommon coldness of the season had any immediate connexion with the spots on the sun, or not, it is certain that the hand of God should be acknowledged with awe, with submission and with gratitude: With *awe*, because it is evident that He who could produce such a change in the seasons, could, if he pleased, deprive us of the means of subsistence, reduce us to distress, and destroy our lives, by merely increasing the cold of summer: With *submission*, for "shall not the Judge of all the earth do right;" and "shall a living man complain, a man for the punishment of his sins." With *gratitude*, because the chastening has been light compared with our offences; and because in the midst of judgment, the mercies of the Lord have been innumerable.

Innumerable indeed are the mercies which have been conferred on the people of this country, in the course of this year. Although the hopes of the husbandman have been in many respects disappointed, still, by prudence, economy and beneficence, the amount of suffering may probably be rendered far less than many have anticipated. The scarcity of provisions, however, which in many places must be felt, will try the faith and patience of the poor, and the benevolence of those who may have it in their power to relieve the wants of their brethren.

The prospect of a scarcity of bread calls loudly for the united exertions of all the friends of humanity, to put a stop to the practice of converting "the staff of life" into liquid fire and the means of death. Perhaps the design of God, in this calamitous year, was to open the eyes of people in respect to the practice of changing the bounties of his providence into means of vice and destruction. Hard must be his heart, who can think of the multitudes who will be in want of bread, and still persist in reducing grain to intoxicating liquors, which do a hundred fold more mischief than good. "Whoso hath this world's goods and seeth his brother have need, and shutteth up his bowels of compassion towards him, how dwelleth the love of God in him!"

This year our country has been favoured by an exemption from the ravages of pestilence and of war. The voice of health and of peace has resounded through the land. Such favours demand a grateful heart towards the Preserver of men. Nor should we be regardless of the mercy of the Lord, in that so great a number of the nations of Christendom have shared with us in the blessings of peace. Still, however, we have reason to lament the unhappy condition of our fellow-beings in South-America. There the sword has continued its ravages, and spread desolation and wo. What should we think of a race of *tigers*, which would thus torment and destroy one another! Should we not suspect that they had "*run mad?*" "Lord, what is man!"

But while we weep for the follies and miseries which yet prevail in the world, let us rejoice in every thing which evinces, that the state of society has been improving in our own country, and in several of the nations of Europe. That such is the fact we think is evident, not merely from the many reported instances of reformation in different places, but from the multiplication and progress of benevolent institutions. Considerable had been done in several of the preceding years; but more in this, than in any other since the earth was inhabited by man.

Such has been the progress of Bible Societies in Europe and in America, and such their influence in other parts of the world, that there is now an animating prospect that the earth will soon "be filled with the knowledge of the Lord."

In the course of this year, the American Bible Society has

been formed and organized, and many auxiliaries.

In addition to the many Bible Societies, an almost innumerable multitude of other religious and benevolent Institutions are now in operation in various parts of the world, for the diffusion of useful knowledge, for the conversion of the Heathens, the Jews and the Indians, for relieving the wants of the needy, for humanizing the minds of men and improving their condition and their morals, for abolishing sanguinary laws and customs, and for cultivating the principles of humanity, benevolence and peace. The combined influence of these various Institutions, under the direction and smiles of our heavenly Father, cannot fail to hasten the period when light and truth, love and peace, shall overspread the world; when the savage customs, which have filled the world with vice and misery, shall be regarded with horrour, and when it shall no longer be problematical, whether "the Son of man came not to destroy men's lives, but to save them."

Is it a pleasant dream, resulting from an enthusiastick desire for such a season, or is it a fact that the baleful *comet* of contention among Christians, has passed the meridian, and is now going down to rise no more? Is it not a fact, that in our region, Christians of different opinions have become more aware, that the fruits of the spirit of Christ, are not "hatred, variance, wrath, strife, sedition, and reviling;" but "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance?" Such a state of things is certainly desirable, and we cannot but indulge the hope, that such a day has already commenced. "Behold! how good and how pleasant it is for brethren to dwell together in unity."

It is moreover believed, that the virulence of party spirit in politicks has abated, and that newspapers are conducted in a less exceptionable manner, than they were in former years. Every judicious observer of events must have been convinced, that a thirst for the honours and emoluments of office, has been the principal source of the bickerings and calumnies, by which society has been agitated, and the minds of our citizens alienated one from another. If all the writers for newspapers, and for the various periodical works, would unitedly lay aside party passions, and study the things which belong to their own peace and the peace of society, the benefits would be incalculable.

But notwithstanding all the encouraging appearances of reformation, and all the efforts which have been made to better the state of society, we are aware that there is still much room for reform, and that much remains to be done. We often hear the phrase "this enlightened age," and we admit the propriety of the language, in comparison with former ages; but it is not improbable, that future generations will regard the people of the present time, as having but just emerged from a state of

barbarism. They will perhaps, discover so much errour in the popular opinions and customs of this age, so much inconsistency between our practice and the religion we profess, that they will wonder how we could consider ourselves an enlightened people. Our benevolent Institutions will probably stand as the best monuments in our favour; but these will appear associated with much "wood, hay, and stubble," and as cotemporaries with some of the most barbarous customs and practices, which ever disgraced the name of man.

We are also aware, that there may be serious interruptions to the progress of improvement, and that success in the most laudable exertions depends on the pleasure and blessing of Him with whom "is the residue of the spirit," and who superintends in all the revolutions of the natural and moral world. Without him we can do nothing. But when we consider him as the benevolent Father of the human race, we cannot but believe, that he looks down with the smile of approbation, to behold the efforts of his friends in promoting the general welfare of the family. Nor can we doubt that he will give effect to benevolent exertions, and crown them with glorious success.

As the close of the year is approaching, let every reader seriously consider, what God has done, what he is doing, and what there is reason to suppose he will do, to advance the happiness of mankind. Let every one also consider, what part he has taken in regard to the great works of benevolence and mercy, which have originated in the present age; whether he has done any thing on which he could reflect with pleasure, in the prospect that his life will close with the present year; whether he has done any thing on which his posterity will reflect with gratitude.

A multitude of our fellow-beings have this year closed their eyes in death; among whom were some who were an honour to human nature, and who served their generation by the will of God. But, alas! how many have left the stage, who lived as without God in the world; and who died without having given any evidence that they had not lived in vain, as to any solid advantage to themselves, to their children, or to the communities of which they were members! Let survivors take warning by such melancholy events, lest they experience the doom of the unprofitable servant.

This is not our rest; and this year may yet prove the last to many who are now alive. It may to the writer; it may to thee, O reader! Let us then so live, that we may be ever ready for the awful summons; that whether we live, we may live to the Lord, and whether we die, we may die to the Lord; and that whether we live, or die, we may be the Lord's.

CHARACTER OF THE HON. RICHARD CRANCH.

THE following sketch of the character of Judge Cranch, is abridged from a sermon, delivered at his funeral, by the Rev. Peter Whitney, of Quincy.

The Hon. Richard Cranch was born at Kingsbridge, in England, in October, 1726. He was descended from reputable parents, who were of that class of Christians, called Puritans. The religious sentiments of his parents were of a more rigid cast than to meet his cordial reception: but their piety and sincere attachment to what they conceived to be truth, were always the subject of his admiration. At the age of nineteen he embarked for America. Upon his arrival, he resided several years in Boston. In 1750, he removed from Boston to the North Parish in Braintree, now Quincy. Circumstances soon led him to remove to Weymouth, where he formed a conjugal relation, which was, through a long life, a source of much happiness. In a few years he returned again to Quincy, where he spent the greater part of the residue of his days. Here he died, October 16th, 1811. His amiable wife died the next day, and they were both buried at the same time. They had lived together nearly half a century.

The mind of Mr. Cranch was naturally vigorous and compreprehensive, thoughtful and inquisitive. His friendship was sought by the wise and virtuous, and in *their* society he laid a foundation for an honourable and useful career. Though he was not favoured with an early classical education; yet, by unwearied application, he soon acquired a competent knowledge of those languages which are taught in the University.

Christian theology arrested his first regard. The study of the scriptures was his most delightful employment. With the truth of the Christian religion, founded upon the prophecies of scripture, he was forcibly impressed; and this led him to a course of reading, which might throw light on this interesting portion of the Bible.

His talents and his virtues soon recommended him to the confidence of the people. He was repeatedly chosen to represent the united parishes of Braintree in the General Assembly of this state. He frequently received the suffrages of the people as a senator; and was appointed a judge of the Court of Common Pleas, in the county of Suffolk. Impressed with a conviction of his merits, the University at Cambridge conferred upon him an honorary degree.

Among all his excellencies, his piety perhaps was the most prominent. A profound veneration for the Supreme Jehovah pervaded his life. He felt in his actions, that he was in the presence of God, and accountable at his tribunal. In his family devotions, he was uncommonly fervent; and in his life, were as few aberrations from the strictest

integrity, as have, perhaps, ever marked the character of man. On the publick offices of religion he was, until prevented by infirmity, a constant and serious attendant; and, as a professor of Christianity, he adorned the doctrines of the Saviour. With him vice could find no shelter; but was frowned from his presence. Though pleasant and cheerful as a companion, his cheerfulness never degenerated into levity, nor in the moments of greatest relaxation did he forget his character as a Christian. His conversation was entertaining, and replete with the richest fund of intelligence. The wise delighted to associate with him, and could always find some addition to their own treasures from the full stores of *his* mind.

With the clergy he was in high estimation. Having devoted a considerable portion of his life to the study of theology, he might, with propriety, be denominated a *sound divine*. Few, even of the clerical profession, have surpassed him in their knowledge of Christian theology.

Of his enlarged mind, catholicism was a natural consequence. He beheld in every different shade of the Christian faith, men of sincerity and real virtue. Apprized of his own imperfections, he never erected himself into a *standard* for others; but was willing to believe, that however widely Christians differ in their conceptions of the less important articles of their faith, there might be in them all that honesty and fidelity in their inquiries, which would recommend them to God; and he delighted to look forward to that period, when the upright of every country and every religion, would meet together in heaven.

In his last interview with the minister who delivered the discourse, from which this sketch is extracted, the good man observed, "For more than sixty years, I have felt the value of early religion, and of an early profession of Christianity. At a period when no worldly considerations could be supposed to influence my conduct, I made a publick profession of religion. I have never found reason to lament this part of my conduct. It has always given me pleasure on reflection, and brightens my prospects into futurity."

In the domestick relations he displayed every desirable virtue. While his loss is therefore most sensibly felt in his own family, it is a consoling reflection, that the virtues which endeared him to their affections on earth, are the surest ground of hope, that he is now united to pure and happy spirits in heaven.

All his faculties, except that of hearing, he retained in great perfection, till the Saturday preceding his decease. He was then seized with a lethargy. But while his relations had reason to lament, that they were deprived of his useful instructions on the bed of death, they were comforted by the consideration that his illness was short, and that, without much distress, he "fell asleep in Jesus."

Such are the principal things recorded of this eminent man, in the sermon delivered at his funeral. To the preacher we are indebted, not only for the facts and sentiments, but also, in general, for the language in which they are expressed.

ON THE USE OF REASON IN RELIGION.

THERE cannot be a stronger evidence of the goodness of any cause, or, at least, of the upright intentions of those who defend it, than that they submit the argument they urge in its favour, to the free and unrestrained inquiry and examination of mankind. This open and ingenuous disposition was never more visible, than in the whole behaviour of Christ and his Apostles. They held no secret doctrines, which they imparted with mysterious caution to their immediate disciples, and other doctrines which they promulgated to the people. They had no sinister views or double meaning. They placed all the truths they delivered either on their internal excellence, or a divine testimony which accompanied them, and they invited all their hearers to consider, soberly and impartially, what was offered to them, and to act according to conviction. Our Lord not only took all proper occasions of bearing "witness to the truth," and of publishing the gospel to the world, but he appealed to the understandings and consciences of his hearers, that what he said was worthy of credit and approbation, "and why, even of yourselves, judge ye not what is right." Here is no claim to implicit faith,—no demand, that because he affirmed of himself, he was a divine messenger, they were to receive the message without examination. He spake the words of God; nevertheless he desired not to lead his followers blindfold into any new principles, but merely that they would divest themselves of all corrupt principles, and give him a fair hearing.

The apostles wrote after this copy. They laid before the world the great truths of the gospel, but were desirous, that all they delivered should be freely and impartially weighed by others before they received it. The apostle Paul, in his speech before Agrippa, tells him, he knew that he believed the scriptures, and therefore he appealed to them. Just as our Saviour had told the Jews, that "had they believed Moses, they would have believed him, for he," says he, "wrote of me." This apostle received the knowledge of the gospel by an extraordinary revelation. He delivered only what he first received, and he had the power of working miracles to prove his divine commission, but he submitted the vali-

dity of his credentials, and the nature and force of all that evidence which accompanied his preaching and writing, to the reason of those he addresses, and appeals to their enlightened understandings for the confirmation of his doctrine. "I speak as to wise men, judge ye what I say."

Some persons have almost deified human reason, and have exalted its natural strength to a degree, which history and experience will not justify; whilst others, with a view to do honour to revelation, have derided and vilified reason, as if it were of heathenish extraction, not considering that it is of divine original, "the inspiration of the Almighty, which hath given us understanding." Such wide and unwarrantable extremes, like most other extremes, have been productive of very fatal consequences. Where reason has been unduly magnified, revelation has been proportionably despised. Men have indulged to a degree of pride and vanity in their encomiums on our natural powers, inconsistent with the present state of human nature, and with their obligation to God for the light of divine revelation. This supposed omnipotence of reason has been the cause of men's spurning at divine revelation, as the offspring of credulity and superstition, without sufficiently considering the evidence on which it is founded, and the uses, to which it may be applied.

On the other hand, some of the warmer and weaker votaries of the gospel have treated reason as a rebel and conspirator against divine revelation, and, in the heat of their zeal, have opened a wide door to enthusiasm and superstition, and disarmed themselves of the only weapon, by which ignorance and errour can be combated with success.

To avoid these two extremes of making reason our idol, sufficient for every thing on the one hand, and on the other, totally decrying it as sufficient for nothing, it may not be an unprofitable inquiry in what instances it is necessary to make use of our reason in religious matters.

Without a revelation from God, it cannot be denied, that the reason of mankind is their only guide, how imperfect and erroneous soever. And before the publication of the gospel, it had been vigorously exercised in the construction of a variety of systems of natural religion. What unassisted reason could do, it has done; but it was found an insufficient guide to those truths, which are of chief importance for man to know. It becomes us, therefore, highly to prize that divine revelation, which aids the efforts of reason, and supplies its defects. It becomes us to acknowledge, and with exalted gratitude let that acknowledgment be made, that we, who enjoy the benefits of a revelation from God, are far better able to determine the real value of reason, respecting these important subjects, than they were, who enjoyed no higher instructor. Blessed be God, we have a better light. He hath revealed his will to us, and we cannot act as rational beings, unless we make

use of our reason, in inquiring into the evidences of revelation, and in understanding what it contains.

They who imagine, that revelation is granted to supersede the use and exercise of reason, run into a like absurdity with that man, who would argue, that light entirely sets aside the use of the organs of sight, whereas, without the latter, the former would be of no advantage. Christianity is founded on argument. Revelation stands on the foundation of reasonable evidence, and it is absolutely necessary to use our reason to discover the truth of revelation and understand its meaning.

Here reason is suitably employed in reviewing and examining the evidences which belong to this great question, whether they be of an historical or moral kind, and to receive impartially and faithfully the volume, which comes so attested.

On this head we shall only observe, that if the writers of the sacred volume, who brought with them the most striking testimonials of a divine mission, asserted that they were commissioned from God; if wonderful works were performed under the sanction of God himself, for proving what they related to be true; if events, which they foretold, have actually taken place, if their doctrine, unsupported and often opposed by human authority, has spread round the globe by its own native energy, and, especially, if it has been the instrument of forming the minds of those who sincerely embraced it, to a resemblance of the moral purity of God himself, then surely reason may infer that Christianity is of God, and that whatever is contained in a book, stamped with such authority, must be divine.

But perhaps it will be admitted, that reason is rightly exercised, in judging of the evidence of revelation, but when the truth of revelation is once established, the office of reason ceases, and it is wholly resigned and in subjection to faith.

I acknowledge we must receive implicitly whatever doctrines we perceive to come from God. But then we must first understand the true sense and meaning of those words and phrases, which are supposed to contain the doctrine, to interpret which, is the office of reason. It is doubtless the proper employment of this faculty of the human mind to "compare spiritual things with spiritual," to judge of the meaning of particular parts of the word of God, by comparing them with other parts. Thus prophecies are illustrated by their accomplishment; precepts receive light by the reasons in which they are founded; and doctrines are no doubt to be understood and explained in their connexion with each other.

The books of the Old and New Testament, abound with allusions to certain customs and popular opinions of those ages in which they were written, which allusions cannot be perfectly understood without a competent knowledge of those customs and opinions. Difficulties, more or

less, occur in all dead languages; but the language in which the Old Testament was written, is peculiarly doubtful and uncertain, there being no books in the same language of equal date.

The expressions which occur in scripture, are bold and figurative, and though they appear to be singularly beautiful when thoroughly unfolded, yet, being remote from the present form of expression, are not to be interpreted without the use of reason.

How comes it to pass, that the church of Rome defends the doctrine of transubstantiation, but because she denies us the use of reason in interpreting these words, "this is my body?" The literal construction is contradictory to the first principles of reason, and to the design of the ordinance. And when it is observed that figurative expressions are used in all languages, and were used by our Saviour, and therefore, that he must be understood in the same manner, as when he called himself a vine, and his father a husbandman, i. e. that the bread broken was a representation of the breaking of his body, there will then appear nothing improper or forced in the expression. And will any Protestant say, that reason is to be used to overthrow such a doctrine as transubstantiation, but not in expounding every other part of scripture? The plainer indeed any revelation is, the easier is the task of reason; but its use is not hereby discarded. All knowledge, gained from written books, much more from ancient records, requires the use of reason, without which the scriptures may be cited in support of the most dangerous and pernicious errours.

Men *may* err who make use of reason; they may do so in some abstruse and difficult points; but men *must* err, who renounce reason. Let us but carefully reflect on the capital corruptions of religion, which have prevailed in the world, the superstitious and idolatrous rites of the heathen, or on the more inexcusable corruptions of Christianity, and see whether we must not confess, that they are the spawn of ignorance, and are owing to men's neglecting to exercise their understanding in religious matters. And indeed, it is impossible it should be otherwise, when human authority usurps the place of rational conviction, and daring to use our understandings is accounted heresy and blasphemy. We not only may, but must use our reason in religious matters. Without it we can neither understand the principles we profess to believe, nor the duties we are called upon to discharge.

Private Christians have a right to judge for themselves, concerning all doctrines proposed to them as articles of faith. No man, or body of men, has a right to draw up a creed, and require another man to give his assent to it. Religion is designed for all men. The gospel is addressed to every individual as such. It accosts him in his private capacity. It speaks to him as possessed of an immortal spirit,

which must be either inconceivably happy or miserable in a future world, and in consequence of this, a right of judging for himself in matters of religion, is his indisputable and inalienable privilege. No man can appear before God by a substitute. He cannot answer to the Judge of all the earth by another. As he must answer for himself, he ought to judge for himself.

It was upon this principle, of the right of private judgment, the first Protestants set out. They pleaded it, and they pleaded with success. And it is on the same principle, that their cause and conduct can alone be vindicated. This right is founded in the nature of man, and brings honour to Christianity, which, confiding in the pure merit of its cause, invites inquiry, and "cometh to the light."

If reason be given us to direct our inquiries after truth, let us take care to preserve our minds always open to conviction. Let us patiently hear what is proposed to us as divine truth, carefully weigh the reasons by which it is enforced, and diligently search the scriptures to see whether the arguments drawn from thence are fair and conclusive. Let us discuss doubtful matters with candour and temper, and beware that we are not warped and biassed by any prejudice, enslaved by empty sounds, and dazzled by specious appearances. In vain do we boast of the right of private judgment, if we shut up the avenues to further light and knowledge, and suppose ourselves to have attained such a certain and perfect understanding of divine truth, as to need no further illumination. In vain do we pray to God to lead us into all truth, if we weakly imagine that all change in our sentiments about the deep things of God deserves to be accounted a departure from the faith once delivered to the saints. Christians are not only to "grow in grace," but "in the knowledge of their Lord and Saviour Jesus Christ." It behoves us to be charitable and humble, to be willing to submit our understanding not to man, but to God.

In this highly favoured country, we lie under no restraints in our religious inquiries, but let us not "use our liberty for an occasion to the flesh." Let us not imagine, that liberty consists in exercising our wit and ridicule on sacred things, in shewing a contempt for principles or tenets, for which others express a veneration. Men are deceived by names. Liberty does not consist in being free from the control of reason, but in an unrestrained power of following its dictates. Unhallowed passions, unbridled appetites, ambition, and the love of pleasure, are equally pernicious to a just freedom of thought, and a liberal, manly exercise of our intellectual faculties, with the most

servile and gloomy superstition, which ever veiled and cankered the human understanding. The most abject of all vassals, is the man who is driven by headlong passions.*

EVIDENCES OF A CHRISTIAN CHARACTER, AS GIVEN IN THE SERMON ON THE MOUNT.

THE preaching of our Saviour must have been very defective, if he failed of stating the most proper evidences of a Christian character. It must have been worse than merely defective, if he gave as evidences of a good character, such things as are not to be so regarded by his professed disciples in their treatment one of another. At this time I shall only bring to view such things as are mentioned in the sermon on the mount. As all our readers are supposed to possess the common version of the New Testament, I shall give the passages according to Campbell's translation, that they may have the benefit of both in examining themselves.

The character which our Saviour pronounced happy or blessed, we may safely regard as good. Let us then attend to his instructions:—

"Happy are the poor who repine not; for the kingdom of heaven is theirs!

"Happy they who mourn; for they shall receive consolation!

"Happy the meek; for they shall inherit the land!

"Happy they who hunger and thirst after righteousness; for they shall be satisfied!

"Happy the merciful; for they shall obtain mercy!

"Happy the clean in heart; for they shall see God!

"Happy they who suffer persecution on account of righteousness; for the kingdom of heaven is theirs!

"Happy shall ye be when men shall revile and persecute you, and on my account accuse you of every evil thing! Rejoice and exult; for great is your reward in heaven!"

The following passages in the same sermon are worthy of notice, as containing the proper evidences of a Christian character:

"But I say unto you, love your enemies; bless them who curse you; do good to them who hate you; and pray for them who arraign and persecute you; *that ye may be children of your Father in heaven.*"

"For if ye forgive others their trespasses, your heavenly Father will also forgive you."

"Not every one who saith unto me, master, master, shall

* The above passages are taken from a Sermon preached to a Congregation of Protestant Dissenters, in England, Dec. 14, 1814, by the Rev. James Manning.

enter into the kingdom of heaven, but he that doeth the will of my Father who is in heaven."

"Therefore, whosoever heareth these my precepts, and doeth them, I will compare to a prudent man, who built his house upon the rock; for although the rain descended, and the rivers overflowed, and the winds blew and beat upon that house, it fell not, because it was founded upon the rock."

From all these passages compared and collectively considered, it is clear, that the proper evidence of a Christian character, is a humble, patient, meek, merciful, long-suffering, forgiving, obedient temper of mind. Not a syllable is said in the whole sermon about believing in any one of those *articles of contention*, which partizans in religion have denominated the *essential articles of faith;* and which have occasioned so much schism, clamour, and reviling, among the different professors of religion.

It is natural to infer from these passages, that such faith in the Lord Jesus, as constitutes a Christian, is not a mere assent of the mind to the truth of any mysterious doctrine; but such a reliance on him, as disposes us to obey his precepts, and to imitate his examples.

It is moreover evident, that it is another and a greater thing to be a Christian indeed, than many people imagine. It is not enough to say, Lord, Lord; but we must do the things that he has commanded. It is not enough to give our assent to this or that creed or confession of faith; but we must be of a temper to follow the Lord. It is not enough to speak good words; but we must be ready to every good work. It is not enough to show love to those who love us, or who are of our party in religion or in politicks; but we must exercise kind affections to all, even to our enemies, and do good to all as we have opportunity.

Christ died not for a party, but for all. He suffered for us, not to procure us a license to sin with impunity; but to redeem us from all iniquity, and to purify unto himself a peculiar people, zealous of good works. It is not enough to believe that he died for us; but we must let the same mind be in us, which was also in him; and be ready, like him, to lay down our lives for the brethren, when in the course of Providence we may be called to make such a sacrifice. We should be ready to die as martyrs, by the wrongs of others, rather than to do wrong, or to render evil for evil.

No faith, but that which "worketh by love, and purifieth the heart," and the practice, is of any value as a qualification for heaven. We may adopt any of the disputed articles of faith, whether true or false,—nay, we may contend for them with the zeal of Jehu, and still remain as destitute of the Christian temper as that being who believes there is one God, and trembles. So long as men shall regard Christianity as essentially consisting in a belief of any of the mysterious doctrines, about

which Christians have been divided; so long bitterness, wrath and clamour, contention, war and popular murder, will be esteemed as very consistent with the character of a Christian. But let it be properly understood and felt, that Christianity consists in a temper and practice conformable to the self-denying precepts and example of the Prince of Peace; then a new standard of excellence will be established; by which it will appear, that many things which are now "highly esteemed among men," are emphatically "an abomination in the sight of God." It may then be seen, that the wars between different sects of Christians, in which they have endeavoured to invalidate each other's integrity and reputation, have not been such glorious and praise-worthy exploits, as many have imagined; and that it is not very consistent with "the meekness and gentleness of Christ," for his professed disciples to meet each other in a field of battle, with the mutual purpose of butchery and murder.

Had our Saviour said, Happy is he who believeth this or that disputed doctrine; or, had he said, He who adopteth this or that contested article of faith, shall be likened to a man who built his house upon a rock; then his ministers might have acted consistently in making such an article the *criterion* of a Christian character. But, be it remembered, Christ has said, "Whosoever heareth these my precepts and *doeth them*, I will compare to a prudent man who built his house upon a rock;" and let none of his ministers be deterred from such preaching, through fear of being compared to Socrates or Plato.

THE TRIANGLE.

In our number, for October, some account was given of an unhappy controversy in New-York, between two classes of Christians, each of which claims the honours of orthodoxy. The motives for noticing this controversy in the Christian Disciple, have already been given. It will be remembered, that Investigator, the author of the Triangle, is an advocate for New-England orthodoxy, in opposition to the Calvanism of Dr. Mason and others, in the city of New-York. It is to be regretted, that this author indulged so much asperity in his remarks. Had he written with more of the "meekness and gentleness of Christ," we should have had more pleasure in copying from his pamphlet. But all we do, in this affair, is for a *warning* to others; and, in this view, even the severity of Investigator may be useful; it may occasion others to be more guarded in remarking on the supposed errours of their fellow Christians. The pamphlet is divided into numbers; from several of which, some paragraphs will be given.

No. I.

Their scheme commences by teaching, that the whole human race are guilty of the sin of Adam, independently of their own conduct, and for that sin are truly deserving of eternal punishment.

The doctrine of original sin, as just stated, is thus received by its advocates. It has descended from the lumber and trash of the dark times of ignorance and superstition, mysticism and bigotry. The great reformers did nobly, but they did not do every thing. They merit the approbation of men, and met with divine acceptance for what they did; and are certainly to be excused for what they omitted, in their great work. I speak as though the reformers held the doctrine of original sin according to the tenor of the preceding statement. Some of them did, others did not; and the truth is, that a candid examination of the sentiments of the fathers,—of the most learned and judicious divines in Europe before the reformation, and since, will show, beyond all dispute, that the above statement of the doctrine of original sin has never been the general or prevailing opinion of the Christian Church. Yet you shall hear it inculcated from Sabbath to Sabbath in many of our Churches, and swallowed down as a sweet morsel by many a gaping mouth, that a man ought to feel himself actually guilty of a sin committed six thousand years before he was born; nay, that prior to all consideration of his own moral conduct *he ought to feel himself deserving of eternal damnation for the first sin of Adam.* I hesitate not to say, that no scheme of religion ever propagated amongst men, contains a more monstrous, a more horrible tenet. The atrocity of this doctrine is beyond comparison. The visions of the Koran, the fictions of the Sadder, the fables of the Zendavesta, all give place to this:—Rabinical legends, Brahminical vagaries, all vanish before it.

The idea that all the numerous millions of Adam's posterity deserve the ineffable and endless torments of hell, for a single act of his, before any of them existed, is repugnant to that reason which God has given us, is subversive of all possible conceptions of justice. No such doctrine is taught in the scriptures, or can impose itself on any rational mind, which is not tramelled by education, dazzled by interest, warped by prejudice, and bewildered by theory.

This is one corner of the Triangle above mentioned.

No. II.

They teach, and strenuously insist, that *all men labour under a true and physical incapacity to do any thing which God requires.* To this total and universal inability, they deny all figurative or metaphysical import, and contend that men are as truly, and in the same sense, unable to obey the law of God, as they are to overturn the Andes, or drain

the ocean. What do we hear next? They turn immediately round, and exhort their hearers with great pathos, to do every thing which God requires, and denounce their disobedience as meriting eternal damnation.

Had I not already said, that their notion of original sin contained the most monstrous errour ever advanced in any scheme of religion, I should be tempted to say the same of this. But, says the advocate for these truly tremendous and detestable tenets, "This is Calvinism; and dare you dispute Calvin?" To which I reply, If Calvin believed in these doctrines, which we deny, he must have derived his light therein, for aught I know, from the flames of SERVETUS; indeed, they more resemble the light of infernal than celestial fire.

No. III.

We come to the third and last great point of their system of theology, which makes out the triangle, from which they do not depart. They tell you there is a remedy for a part of mankind; *Christ has died for an elect number.* They, and they only, enjoy an offer of salvation; and for them alone is provision made. On the contrary they plumply deny that *Christ has tasted death for every man;* they will by no means allow, that *He is the propitiation for the sins of the whole world;* they abhor the idea of *going into all the world and preaching the gospel to every creature.* They would tell you, that if they could distinguish who the elect are in their assemblies, they should preach the gospel only to them; they should tell them that Christ died only for them: but as for the rest, they should preach nothing but the certainty of eternal damnation.

This is what I call *strong* meat, and the stomach which can digest such food, can, I should think, digest iron and adamant. These teachers have turned their faces towards the ages of darkness, and are travelling back with rapid strides to the jargon of schoolmen, and the reveries and superstitions of Monks.

No. IV.

I will not undertake to say, that all the vices of the city are chargeable to the account of their errours; far from it; but I will undertake to say, that their doctrines are calculated, and tend to drive men to skepticism, deism, atheism, libertinism; nay, to madness. The rash and unwary man, that enters their assembly, is amazed to hear his assent challenged to propositions, from which his understanding revolts with horrour; assertions are arrogantly, as it were, crammed down his throat, which insult his reason. He is told he can do nothing, yet threatened with endless perdition for his neglect. He is condemned for a sin he never committed; commanded to do what he is told he cannot do; and exhorted to believe in a Saviour who never died for him. —But these teachers will tell him, for his consolation, "No

wonder you don't understand these truths, for they are evangelical truths, and you are a *natural man;* therefore, you cannot understand them." Wretched subterfuge! As wise and profound as if a man should say to me, that "two and two are fifteen, and it is only because you want mathematical skill, that you can't perceive it." Alas! what huge masses of flummery, falsehood, false doctrine; what immense cargoes of wood, hay and stubble, the lumber of speculation and fanaticism, are vended as evangelical truth, which *the natural man* cannot understand!

No. V.

But the most terrible argument, and which they keep always at hand, ready to dispense to weak and credulous people, is worthy of particular attention. When any one attacks their scheme, they immediately exclaim, "That man is not a Calvinist." As though Calvin and Christ stood on equal footing. This argument is intended to strike their adversaries dumb, and carry the world before it.

Could the decline of the Christian church be traced to its real causes; could the seeds of those fatal errours, the germ of those deep apostacies be discovered, which have spread ruin and darkness through Christendom, they would appear to lie in this, viz. a substitution of the authority of men for the word of God. Their language is, "That, indeed, is the word of God; but *I am its expositor*, and you must follow my expositions." Hence have originated creeds, formularies, liturgies, confessions of faith, standards, bulls. But this is not their end. These creeds and standards are but ink and paper. They must have an expositor. One is at hand. These expositors "are the men, and wisdom shall die with them."

No. VI.

When you rouse a nest of prejudices, especially those which are fortified by interest and popularity, you may be assured they will sting like wasps and hornets; nay, they would often "sting their victim dead," had they power. This has been the true source of religious persecution. Love of truth never raised a persecution: that frightful demon "is made of sterner stuff." It springs from ambition—a desire to govern the opinions of others: and a religious ambition is by far the worst, the most rancorous, the most hateful and unreasonable specimen of its kind, that ever infested the world: it is a direct invasion of the rights of conscience—an atrocious and infamous invasion of the rights of God and man.

For example, I have my own opinions concerning *original sin*, *depravity*, and *atonement*. Why should a man be angry with me, because I think for myself on these subjects? The love of truth renders men meek, amiable and candid; generous, affectionate, and condescending. Besides, who is to be the judge of truth? I have the same right to

judge for myself that he has. We are both equally accountable unto God for our opinions.

We have now given a specimen of the nature of the New-York controversy; and of the manner in which Investigator has treated the three doctrines, which compose the Triangle. Some things have been suppressed in copying these paragraphs; but *nothing* because it was of a *milder cast* than what we have quoted.

It should be distinctly understood, that these doctrines which the author has treated with so much severity, were once a part of the system of orthodoxy in New-England. Had Investigator been a clergyman in Massachusetts but fifty years ago, and had he then published such views of these doctrines; the probability is, that he would have been stigmatized as a genuine son of Arminius, and driven from the pulpit, with as little ceremony, as Mr. Dewy was expelled from a Theological Seminary.

How happy it is for the present clergy of New-England, that orthodoxy is not the same thing now that it was in the days of their fathers! But the fact, that several doctrines which were formerly *heresy* are now *orthodoxy*, should excite in ministers both candour and circumspection. For, to say the least, it is very *possible*, that some articles which are now deemed orthodox, will be treated by their children with as little reverence and complacency, as Investigator has shown for the doctrines of "The Triangle."

It is, however, devoutly to be hoped, that as the system of orthodoxy shall be improved by the adoption of more benevolent opinions, a correspondent change will be seen in the temper of theological writers. For, after all that can be said of the importance of correct opinions, "LOVE IS THE FULFILLING OF THE LAW:" and those opinions which have the greatest tendency to promote christian love, are unquestionably the most important.

PLYMOUTH FOREFATHERS.

THERE is hardly in history an object more worthy of contemplation, than the characters, circumstances, and principles of the first settlers of New-England.

The pilgrims of Leyden lived in an age when the principal *topicks of discussion* were theological; and the principal *rights*, vindicated on the one hand and violated on the other, by those who made a noise in the world, were those of *conscience*. Our forefathers would have been considered *able*, as well as *independent men* in any age or country; but from the age in which they lived, they were clothed with the respect and influence which sanctity gives to experience and ability. The leaders in the

Church then were qualified to be leaders in the State also; for the policy of the times was ecclesiastical, and the ministry of the preachers political.

It has often been cast as a reproach upon our forefathers, that they trace their origin to the BROWNISTS,—a sect whose principles were generally regarded as anarchical and turbulent, and whose separation from the Church of England has been regarded as little else than petulance and faction. It is true, that some of the members of the Church, a part of which afterwards emigrated to New-England, were originally denominated Brownists; but it ought not to be forgotten, that that most venerable and excellent man, JOHN ROBINSON, who, if any one, deserves to be called the father of the New-England separation, as he advanced in life relinquished many of those rigid points for which he had once contended; and not only disavowed, but most anxiously strove to exonerate himself and his followers from this name of opprobrium.

Though the reasons for which our forefathers left England, were such as would entail no dishonour on any people or on any leaders, yet it must be mentioned as no less to their credit, that instead of retaining in Holland, any antipathy to the country which they had abandoned, or even to the church which had cast them out, they every year grew less and less severe in their notions of separation; and ROBINSON was the first and foremost in acknowledging her as a true church, and in receiving her members to communion. Nothing spreads such a lustre round the latter years of this great man's life, as the mildness which mingled its genial rays with the glory of his independence and the ardour of his zeal. He far outstripped his age in his notions of toleration, and many of his brethren in his love of peace.

Our forefathers did not emigrate to this country in search of religious freedom alone; for that they had obtained and might have continued to enjoy in Holland. They were actuated by views and principles still more pure than those which some would petulantly term impatience of restraint and of uniformity. They did not, by living among the Dutch, lose their national attachments. They were still Englishmen, and they wished to live as such. They did not like the loose and careless manner in which the Sabbath was regarded in Holland; and they were concerned for the morals of their youth, whom they saw exposed to ill examples and in danger of contracting dissolute habits. When to all this is added, the effect of the climate on their health, and the many instances of manners and customs to which they could not assimilate, nor oppose with effect, nor expect to reform,—I know not how it is possible to combine a number of more powerful and honourable motives, than those which compelled them to emigrate. It seems also, that even in that early period, they had a glimpse of the mighty conse-

quences which would result from their flight across the Atlantick. They saw before them the unexplored continent of North-America, yet to be subdued to the dominion of the Prince of Peace; and though they could not have foreseen the rapid waste of the native inhabitants, and the immense increase of European emigration, they certainly cherished the hope, that by going thither they might make way for the propagation of the Christian religion in a heathen land; though, to use a phrase of their own, they should be but "as stepping stones to other's who might come after them."

It is easy, indeed, to find many good principles pushed to excess in the conduct of the non-conforming churches of that day; but they were such errours as always attend the first development of a principle essentially true, and which experience is sure to correct in considerate and sensible men. The most severe must allow, that our forefathers understood the principles of toleration as soon as they were understood in the civilized world; and that Robinson, their spiritual father, seems to have understood them much earlier. In any view of the subject, we ought to adore the good Providence of God, that by a series of such remarkable events, the way was prepared for the emigration of such men to this country, and for the diffusion of the great principles of protestantism and toleration, of which New-England has been the depositary, and of which we cannot be despoiled, while the spirits of some of our forefathers yet linger about our wintery shores to remind us of principles which they understood, not always fully while they lived, but almost without exception before they died.

After all the deductions made by a philosophical and fastidious posterity, there will yet remain in the character of our forefathers, much to admire and to imitate. They were the choice spirits of the age. Some of them were men of eminence at home, before they forsook all for liberty of conscience. Many of them were men of education. Their ideas of government were worthy of sound thinkers; their administration in general worthy of good men, and many of their notions of the qualifications for the Christian, worthy of being revived and emulated.

Let us, then, as descendants of these pilgrims, cherish with all the tenderness in our power, those sublime principles of Christian liberty and catholicism, which lay at the foundation of their heroick virtues. Do not confound these with the principles (if principles they may be called,) of skepticism and indifference, which are so often substituted in their place; for what merit is there in his toleration of religious opinions, who considers all religions as equally false, or doubtful, or unimportant?

Let us imitate their most anxious solicitude for the religious education of their children. To secure their good estate as members of the church of Christ, and

fulfil their baptismal engagement, they thought it a light evil, that they were compelled to leave their dear native country, and undergo the dangers and privations of an emigration to this inhospitable land. They looked forward with eyes of faith and hope to their pious posterity, who, under the blessing of Providence and their religious institutions, should many generations afterwards, constitute the church of Christ in these regions.

Let us imitate their respect for the Sabbath; their regard for the publick institutions of religion; their anxiety to perpetuate a learned, pious, and regular ministry; and their principles of subordination and of respect for age and office.

Let us especially, observe the care with which they conferred the offices of trust and authority on their best and wisest men. They had no notion, that civil society was nothing but an arena in which folly could aspire to honour, and ambition contend for office. They did not regard the commonwealth as a theatre on which profligacy, vanity, impudence and crime were to be in everlasting struggle with virtue, modesty, wisdom, and integrity; but the earliest history of New-England, exhibits offices conferred on the best, accepted with reluctance, but filled with fidelity; and, as our forefathers had emigrated for the sake of peace, liberty, and security, they were satisfied when well governed, even if every man had not an opportunity of having the consular fasces carried before him once in his life.

In fine, there there is not much danger at present of our relapsing into the errours and mistakes of our forefathers: would to God, there were as little of our forgetting their principles, and casting off their distinguishing virtues. But whatever be the degeneracy into which God, in his wrath, may suffer us to fall, there is yet hope left, that we are not without a regenerating principle of political and religious virtue, while any hearts yet beat at the name of Robinson, or any of us glory in our descent from the pilgrims.* B.

* The principles of toleration comprise two propositions:—First, no man, or body of men, has any right to molest or injure *me*, on account of *my* religious opinions. Second, *I* have no right to molest or injure *others*, on account of *their* religious opinions.

The first proposition is readily understood by any Christian, as soon as he is abused for dissenting from the opinions of others. Our forefathers fully understood, that it was unreasonable in the Episcopal church of England to persecute them. But the second proposition they did not so clearly understand; and, indeed, this seems to have been a very hard lesson for Christians to learn, and to reduce to practice. It would, perhaps, be no difficult task to shew, that some of the descendants of the pilgrims, even at this day, have not clearly perceived, that it is as unreasonable for them to traduce and abuse others, as for others to traduce and abuse them. Editor.

LETTER TO THE EDITOR.

Portsmouth, October 28, 1816.

SIR,

I HAVE lately read many of your numbers of the Christian Disciple, and am well pleased with the candid and Christian spirit uniformly inculcated. The perusal of the number for October especially, has given me so much agreeable information, that I shall, for the next year at least, contribute my mite to its support, for which I am likely to be well repaid.

I think while such pieces as your extracts from the Rev. Mr. Wells's "observations," and other argumentative pieces, breathing the same spirit, continue to fill your Magazine, a disposition for religious controversy and intolerance must decline, where it circulates, or there can be but little sense of shame with the dogmatical. The piece on the National Bible Society, and, in short, the whole contents, in my opinion, well merit a place in your valuable publication; which, for the credit of New-England, I hope will never be discontinued for want of patronage. If you think fit to publish these remarks, I should like to see them in your *next number.**

INTERVIEW OF THE EMPEROUR OF RUSSIA, WITH MR. T. CLARKSON.

THERE is not, perhaps, another person living at the present day, who attracts more attention than the Emperour Alexander. Whatever may tend to unfold his character and views, must be interesting to the world. The following narrative was several months ago, shown to the Editor of the Christian Disciple, in manuscript; and it was then requested for publication. But the conscientious possessor of the copy, doubted the propriety of suffering it to be published, although he was under no injunction to the contrary. It has, however, been recently received with an explicit license for giving it a place in this work. No doubt is entertained of its genuineness or authenticity.

For the information of many readers, it may be proper to observe, that prior to the interview with Mr. Clarkson at Paris, an interview took place in London, between the Emperour and three eminent persons of the Society of Friends; namely, Wilkinson and Allen, of Great-Britain, and Stephen Grellet, of New-York. Wilkinson and Grellet are ministers, and William Allen, is one of the Committee of the British and Foreign School Society.

* This letter was not received till the number for November was published.

EDITOR.

To this prior interview, there is reference in the conversation with Clarkson. Stephen Grellet has been requested to suffer an account to be published, of what passed between the Emperour and the three Quakers; but he has declined, from motives of prudence and delicacy. Mr. Clarkson, the writer of the following narrative, is well known in England and to many in this country, as the author of several valuable publications, and as one, who, for many years, devoted his time and talents, to effect the abolition of the slave-trade.

THOMAS CLARKSON'S ACCOUNT OF HIS CONFERENCE WITH THE EMPEROUR OF RUSSIA, AT PARIS, ON THE 23d DAY OF SEPTEMBER, A. D. 1815.

When I arrived at Paris, the Emperour of Russia had just left it, to review his armies on the plains of Vertus; which journey occupied some days: on his return to Paris, I wrote him a letter. I stated in substance, that having heard when he was in London, from the duke of Gloucester, from Mr. Wilberforce, from Sir Robert Wilson, and from the good Quakers, viz. Mr. Grellet, Wilkinson and Allen, to whom he had granted an audience for two hours, of the interest which he had taken in the cause of the unhappy Africans. I had sent him a complete set of my works, through the hands of lady Warren, which she delivered to Count Nesselrode, as a small testimony of the respect and esteem I felt for him on that account; but on further consideration of the subject, I had not been satisfied with myself, and knowing that he was in Paris, (which was comparatively a small distance) I had determined to go thither and thank him in person for all his efforts on behalf of that injured people; and to implore, should any future opportunity offer, a continuance of his favour towards them. This letter I carried to the baroness Kondener, a Russian lady of quality, and sat and conversed with her on the subject for near an hour. The baroness is a lady of the most exemplary life; she devotes herself to religion.

The Emperour of Russia generally calls on her every evening at 7 o'clock, to converse on spiritual subjects; it was on this account I carried my letter to her, and also one from the duke of Gloucester to the Emperour, which was intended as an introduction of me to the latter personage. The baroness assured me, that she would deliver both of them into the hands of his majesty, as soon as she could see him. In the course of two days, I received a message from the baroness, that the Emperour had received and read both the letters in her presence; and that he was apparently much pleased with them. He desired her to instruct me to thank the duke of Gloucester for his letter of introduction of me to him, and with respect to *my* letter, that that part of it had given him peculiar satisfaction, wherein I had men-

tioned the names of those three good men, whose conversation had so much interested him when in London. He desired her to add, that he was then exceedingly occupied, but that, in a short time, he would make an arrangement for seeing me.

On the 22d day of September, I received a message from the baroness Kondener, that the Emperour desired my attendance at her house the next day, at 11 o'clock, in the morning.

Accordingly I went, expecting to find him there, but it appeared that he had sent one of his own domestick servants to shew me the way to him. This servant I followed closely to the *Palais Royale;* when arrived there, he conducted me through several rooms, and at length left me in a spacious apartment, in which were two or three Prussian officers, who were on guard for the day. I remained for some time, when another of his domesticks came up to me, and desired me to follow him. He led me through three other rooms into a fourth, in which was a gentleman, who said, "the Emperour is in the next room, and expects you." At this moment I felt a little embarassed, as to what I should say; but I was instantly relieved from this feeling, by the affability of the Emperour. He came to meet me to the very door. He then took my hand into his own, and led me into the room; and immediately broke silence by addressing me in English. He said (still continuing my hand in his own) that he considered I had done him honour, by coming from England expressly to see him. He was not in the habit of making compliments; he meant what he said; he should not easily forget my visit. I had only done him justice, when I considered him to be the friend of the poor Africans; he had always been the friend of the poor Africans; he had always been an enemy to the slave-trade. He had, indeed, known nothing more of it than other people. He knew only, that the Africans were taken from their country against their will, and were transported to the colonies of foreigners, for whom they were made to work, under a system commonly called cruel. But this he considered an outrage against human nature, and this alone, had made him a determined enemy to the traffick. But when, in after time, he had read more books, which had furnished him with particulars on the subject, and when he had seen the print of the slave-ship, he felt he should be unworthy of the high station he held, if he had not done his utmost in all the late political conferences on the subject, "to wipe away such a pestilence from the face of the earth."

After this he let go my hand, and we stood talking face to face. There was no other person in the room. I told him, that I had long ago understood (as I had the honour of informing him in the letter) that his disposition towards the oppressed Africans, had been such as I now had the satisfaction of hearing from his own mouth; that his kind disposition towards them was now

generally known and appreciated by the friends of the cause in England; that it had given them pleasure beyond measure, to find that this injured people had so powerful a protector and friend; and I could not doubt, that he (the Emperour) should any opportunity offer, would continue to advocate their cause. He replied, that he would never desert it. In the original treaty with France, he had taken a very active part in their behalf; but the obstacles were so very great on the part of the French government, which at that time had great and extravagant colonial schemes in prospect, that he found it impossible to realize his wishes. In a period succeeding this, viz. during the Congress at Vienna, he had exerted himself again; he had united with the British minister in their favour; and though new and great obstacles had arisen upon the part of other nations concerned in the odious traffick; he trusted, that some further advantages had been gained there; something like a foundation of a new treaty had been laid there, and at a subsequent period very lately, (that is, since his last arrival at Paris) he had again taken up the cause in conjunction with the British minister. Again he had been so successful, that France had agreed to give up the remaining four years continuance of the trade; so that another nation had been added to the list of those who had agreed to abandon the infamous traffick.

I replied, that we were all of us sensible, that great things had been done, for which we could not be too thankful; and that he (the Emperour) had been a powful instrument under Providence in accomplishing them. But those in England, who had been the means of developing and bringing to light, the mass of crime and suffering continued in the slave trade, and whose feelings, perhaps, had led them to be too sanguine in their expectations, had been disappointed; (I hoped his majesty would excuse the freedom with which I was going to speak; here he bowed assent.) I then resumed—"had been disappointed in finding, that the allied sovereigns, at the Congress of Vienna, had not proclaimed the slave trade PIRACY." This would have been a noble declaration in the face of the whole world, in favour of justice and religion; and it would only have accorded with the principles all of them were daily obliged to confess in the administration of their respective governments. They were all obliged to punish, and thus try to put an end to robbery and murder; this was essentially necessary, or their governments could not go on. But the slave trade, was a combination of robbery and murder, and it was deeply to be regretted, under this, and under every other view of the subject, that such a noble decree had been overlooked.

The Emperour admitted the truth of what I had said; he admitted, that it would have been more worthy the Congress to have passed the decree now mentioned; and moreover, the

continuance of the slave trade by the allies, was in direct variance with their own principles as Governours; but that we could not cure great and inveterate evils at once. Besides, the difficulties at Vienna were greater than I had any idea of. The decree which I had mentioned might have passed, if some of the most powerful sovereigns had agreed upon it; and if, at the same time, they had agreed to use *force;* but the Congress at Vienna consisted of sovereigns united, and in alliance for one great object, viz.—the future safety, peace, and tranquillity of Europe, where harmony was essentially necessary, as far as it could be obtained. This harmony must have been broken, if such a decree had been persisted in. He trusted, however, great objects would be finally accomplished, in consequence of what had already taken place. Indeed, he did not doubt it. Great progress had already been made; a new nation, viz.—France, had now fully come into the measure; he did not doubt from what he had seen and heard, that Spain and Portugal would follow. If any other exertions were necessary on his part, it was only for us to point them out, and he would attend to our suggestions on principles of duty. I might return to England with the assurance from himself, that he would not desert the cause of the injured Africans; he would never disappoint our hopes; and if I myself, or one of the individuals who had laboured in the glorious cause, should be disposed to write to him, I was at liberty to do so; but I must write to him fully and without ceremony, as to a friend acting in, and for the same great object. He added, "I trust we have so laboured in the Congress, that the result will be very satisfactory to all Christian people."

This last sentence was uttered after a pause, and as if it came out unexpectedly. I was at a loss to determine, whether it related to the slave trade, or to some arrangement at the Congress at Paris, respecting religious toleration, or any other religious subjects; and while I was reflecting upon it, the Emperour turned to another subject, and asked how Mr. Allen, Mr. Wilkinson, and Mr. Grellet were, and where they were now. I replied, that the two former were in England, and were well when I left them; but the latter was gone home to America, to the bosom of his family. The Emperour said, the two hours conversation he had with them in London, were amongst the most agreeable hours he spent in England. The religious opportunity which he had with them, had made a very serious impression on his mind, such an one, indeed, that he believed he should never forget it; and he could not but have a high regard for the society, to which three such good men belonged. With respect to the society itself, it seemed to him as if its members, considering the plainness of their dress and appearance, and the simplicity, yet independence of

their manners, approached nearer the primitive Christians than any other people; he might say the same of their doctrines; *their first great doctrine of the influence of the Holy Spirit, was the very corner-stone of religion.*

Here he abruptly asked me, if I was a Quaker. I replied, I was not in *name*, but hoped in *spirit;* I was nine parts out of ten of their way of thinking; they had been fellow-labourers with me in the great cause; the more I had known them, the more I had loved them. The Emperour said (putting his hand to his heart) I embrace them more than any other people; *I consider myself as one of them.*

I told him as he had such an esteem for them, I would furnish him with one or two anecdotes, which I had no doubt would please him to hear; but more particularly, if he had not heard them before. His predecessor, Peter the Great, professed an attachment to the Quakers, similar to that which he had just expressed. He was acquainted with the great William Penn and others, of the first founders of the society; and when he worked in the dock-yard, at Deptford, in order to learn practically the rudiments of naval architecture, he frequently attended the Quaker meetings there, when he conducted himself with all due solemnity and decorum

The Emperour said, he had known that anecdote before. I said, that with his permission, I would relate another. The same Peter the Great, about sixteen years after he left England, went with an army to Fredericstadt. On his arrival there, one of his first questions was, whether there were any of those good men called Quakers in the place? and being told there were, he signified his intention of attending one of their meetings, accompanied by his suite. He heard the discourse, which followed, with great attention, and bestowed his commendations upon it. He (the Emperour) might remember this was precisely his own case, when last year he attended the Quakers' meeting-house in St. Martin's lane; so that he had (probably without knowing it) trodden in the footsteps of his great predecessor. The Emperour thanked me for this anecdote, which was new to him; and said, that he could not follow a better example than that of Peter the Great, and desired to follow him in every thing that was good.

He then asked if Mr. Wilkinson and Mr. Allen were of any profession. I said Mr. Wilkinson was a minister of the gospel, and devoted himself to his religious office; and Mr. Allen was in trade, but that he spent his time principally in *doing good.* Here I could not resist the impulse I felt to do justice to the character of my friend, by an eulogium in which, however high it might appear, I was conscious it did not exceed the bounds of truth. After which, I said, of the many objects which engaged Mr. Allen's attention, that of forming publick schools, was amongst the foremost; and that I knew he wished similar establishments might be formed in the Emperour's dominions. He abruptly replied, that I knew there

were schools in Russia, but that perhaps they were not on so *improved a plan* as those in England. I said the difference laid there; I then said, in the mechanism of the English schools; and that in consequence of the great number of boys, that one master could teach, education became cheap, so as to be even in the power of the poor. I then enlarged on the benefit of education. I observed, that his empire was great and powerful; but what would it be, if his subjects were improved by a wise and universal education! His empire would be more powerful, more happy, and more permanent. Nothing contributed so much to make subjects useful, orderly, virtuous and happy, as an acquaintance with the truths of the gospel; and education, in as much as it taught them to read, was one of the outward means of enabling them to know these truths. In this point of view, these schools were of inestimable value.

He replied, that there was no surer foundation for peace, order, and happiness among a people, than the Christian religion, and added, "This is quite as necessary for kings as for the people."

I then informed him that Mr. Allen, and those that laboured with him on this subject, were not labouring for a private or a partial good; their views extended to the whole world; and for this purpose, they were educating foreigners of different nations to qualify them to carry the system of British education into the countries to which they severally belonged. They had lately educated, one from Denmark, and another from France, and they would be glad to educate one from Russia with the same design.

On hearing this, the Emperour seemed pleased, and said, "You may be sure I should be glad to promote the system in Russia; and said he was sorry to take his leave of me so soon, but that he had more engagements than he feared he could perform, whilst he staid in Paris. He added, remember me kindly to Mr. Allen, and his good friends the Quakers; and tell Mr. Allen, that I wish him to write me on the subject of his schools; he may depend on my countenance in Russia. He then took my hand and said, my best wishes attend you to England; and if, at any time, I can be useful to the cause of the poor Africans, you may always have my services, by writing me a letter.

POETRY.

PARODY OF ROBERT SOUTHEY'S ODE, WRITTEN ON SUNDAY MORNING.

Yes—I will seek the hallowed house of prayer,
And listening to the precepts taught me there,
Adore the God of nature, and of Love.
The swelling Organ's peal
Shall rouse my languid zeal,

And every sense to wrapt devotion move;
No gorgeous altars and no mystick vest,
Awakes the ardour of my breast—
  Yet truth, with purest ray,
  Shall light the devious way,
And point to future bliss my dazzled sight;
  Shall teach me to sustain
  Severest mortal pain;
Make sorrow's burthen on the heart sit light,
And change despairing gloom to visions bright.

With mended heart, I'll leave the house of prayer,
And to the woodland grove repair;
There feast with nature's charms mine eyes,
And listen to its melodies.
The primrose bank shall then dispense
More fragrance to the awakened sense;
For gratitude shall that pure joy impart,
With which it warms the elevated heart;
And the full tears that down my cheek will steal,
Shall eloquently speak the praise I feel.

Yes—I will seek the hallowed house of prayer,
Nor let my erring footsteps stray;
For pure religion meets me there,
To guide *me* through life's thorny way;
Not her in false Philosophy array'd,
The idol of the modern Poet made,
  And taught with *modern* liberty to roam:
But such as warms the real Christian's breast,
His sorrows sooths and calms his griefs to rest;
Her influence lends from dark despair to save,
Displays a brighter world beyond the grave,
  And bids him seek in Heaven a peaceful home.

RELIGIOUS INTELLIGENCE.

PETITION TO CONGRESS, FROM THE MASSACHUSETTS CONVENTION OF CONGREGATIONAL MINISTERS.

A Committee, chosen by the Convention of Congregational Ministers the last year, to petition Congress on the subject of the transmission and opening of the mail on the Lord's day, prepared the following Petition, which was presented at the last session by the Hon. Mr. Ward. It is devoutly wished, that this and similar petitions, from various parts of the United States, may receive the serious attention of the National Legislature at the approaching session.

PETITION.

The Convention of Congregational Ministers, in the Common-

wealth of Massachusetts, beg leave respectfully to renew their memorial to the Honourable the Congress of the United States, respecting the transmission and opening of the mail on the Lord's day. It is with solicitude and grief that we have seen this usage, sanctioned as it is by publick authority, made the pretext for various encroachments on the regular observance of the Sabbath.

From the concurrent testimony of divine Revelation and of general experience, we are solemnly convinced, that our social and civil institutions cannot be preserved, unless the publick manners are formed on the basis of sound morality; that such morality cannot be maintained among a people, without the active sense of religious obligation; and that neither can long exist when the Sabbath ceases to be regarded as an ordinance of Heaven. We believe this sacred institution, with its systems of moral restraints, to be a more effectual preventive of crimes, and a better shield to the vital interests of the community, than any code of penal statutes that can be framed.

Among the reasons which encourage us to repeat our representations on this subject to your honourable body, we are happy to mention a report of the Post-Master-General, made to Congress at their last session, in which he says:—"That publick policy, pure morality, and undefiled religion, combine in favour of a due observance of the Sabbath;" and though, in time of war, the daily carriage of the mail may be supposed necessary for important publick purposes, "when peace shall arrive, the necessity will greatly diminish; and it will be, at all times, a pleasure to this department to prevent any profanation of the Sabbath, as far as relates to its official duty, or its official authority." We are aware, that to prevent the carriage of the mails, and the delivery of letters and papers from the Post-Offices on the Sabbath might seem to be inconvenient, especially in our large towns. But we cannot consider the continuance of the practice to be indispensable, even in such towns, as we are well informed, that in London, the first commercial city, this practice does not exist.

With these impressions, respected Legislators, we beg leave to approach you, as the guardians of our civil and sacred privileges, and to express an earnest hope, that the speedy and effectual interposition of the National Authorities may provide a remedy for the evils of which we complain. And, as in duty bound, your memorialists will ever pray.

In behalf of the Convention,

JOHN LATHROP,
SAMUEL WORCESTER,
ABIEL HOLMES,
EBENEZER PORTER,
DANIEL CHAPLIN,
HENRY WARE.
} *Committee.*

Cambridge, 30th August, 1815.

"SCHOOLS FOR ALL.

"The anniversary meeting of this Grand British Institution, was held on Monday, the 13th of May, 1816."

"Very great emotions of pleasure appeared to agitate the Assembly, when that part of the report, which regards Hayti, was read. The chief, Christophe, deeply penetrated with the benefit of knowledge and diffusion of the scriptures, invites among his people, all those who could contribute to their improvement. In a proclamation, in the Gazette of Hayti, he says :—"I invite professors of all sciences; no difference of religion shall be deemed as exclusion. Merit and ability alone shall be considered, without regard to the nation which gave birth, or the creed which may be preferred. After twenty-six years of revolution, and thirteen years possession of hard earned independence, we are not (says the Gazette) the same people. Formerly, as brutes, we bowed under the lash of a cruel and ignorant master; as men we were dead; our faculties all crushed; but we burst our chains, and again erect, we look upward toward heaven as men, as social beings! A new career is now before us; thanks to thee, O God of heaven! Haytians! says the chief, be it ours to shew, by our lives, that blacks, equally with whites, are the work of Omnipotence, and the objects of the kind regard of the Father of all."

Evangelical Magazine, No. 298.

EXTRACTS FROM A LETTER FROM THE REV. DR. BLESSIG OF STRASBURG, IN ALSACE, TO THE REV. MR. STEINKOPFF.

December 20, 1815.

"You ask me:—1. Whether our Bible Society purchased copies of the scriptures without note or comment? Nor do I wonder at your feeling rather uneasy, as we had announced several years ago a Bible with comments. Now I am fully persuaded, that a selection of the best explanatory remarks on the Holy Scriptures is a real desideratum of our times. This is the more necessary, as many of our present commentaries are written in so profane a tone, and with such striking contradictions to each other.

"But, on the other hand, *where is the man fully capable of executing the delicate task of an impartial survey, examination, and selection, without being biassed in any degree by the spirit of our age?* I fully concede, that the British and Foreign Bible Society has acted as a publick Institution, a most wise and proper part, in adopting the fundamental rule, to confine its own labours, and its assistance to other societies, to the dissemination of the sacred text as the word of truth alone, leaving its interpretation to each respective party or individual.

"2. You propose the question, whether our Society has received the grant of three hundred pounds? I answer, we have not. But so much I may say without violating the bounds of modesty, that if there ever existed a period in Alsace, in which every kind of assistance and relief was most essentially wanted, it is the present. You can scarcely, my Rev. brother, form any conception whatever of the entire exhaustion and impoverishment of this country, once so flourishing. Most of our churches, schools, and parsonages, in the vicinity of Strasburg, are either entirely ruined, or stand deserted, having been plundered, torn to pieces, and shaken to their very centre; the property and the furniture of the inhabitants; their Bibles are gone also. We must, as

it were, begin afresh our publick institutions for the propagation of Christianity."

FRAGMENT.

The celebrated John Locke was asked, "What is the shortest and surest way for a young gentleman to attain to a true knowledge of the Christian religion, in the full and just extent of it?" He answered, "Let him study the Holy Scripture, particularly the New-Testament. Therein are contained the words of eternal life. It has God for its author; salvation for its end; and truth without any mixture of errour for the matter."

Saving Banks.

Under this novel title, it is proposed to found an Institution in Boston, *for the security and improvement of the savings of persons in humble life*, until required by their wants and desires. A meeting of gentlemen has been called, and a large and respectable Committee appointed, to apply to the Legislature (now in session) for an act of incorporation, and to digest suitable Rules and By-Laws, to be proposed to an adjourned meeting. Similar institutions exist in England and Scotland; in the former place, under the appellation of "Provident Institutions for Savings," and, in the latter, of "Savings' Banks." The *Edinburgh Review*, No. 49, and the *Pamphleteer*, No. 14, contain essays on the subject, explaining their objects and principles, and narrating their beneficent effects. In *Philadelphia* it is proposed to establish one of these Societies. We agree in the following sentiment, and wish every success to the laudable scheme contemplated: "It is not by the alms of the wealthy, that the good of the lower class can be generally promoted. By such donations, encouragement is far oftener given to idleness and hypocrisy, than aid to suffering worth. He is the most effective benefactor to the poor, who encourages them in the habits of industry, sobriety, and *frugality*."

Ordinations.

Ordained at Northborough, October 30, Rev. Joseph Allen. Introductory prayer, by Rev. Mr. Whitney, of Quincy. Sermon, by Rev. Professor Ware, of Harvard University, from Jeremiah xv. 19. "Let them return unto thee, but return not thou unto them." Ordaining prayer, by Rev. President Kirkland, of Harvard University. Charge, by the Rev. Dr. Sanders, of Medfield. Fellowship of the churches, by Rev. Mr. Abbot, of Salem. Concluding prayer, by Rev. Dr. Puffer, of Berlin.

It may be worth while to mention, as facts in the ecclesiastical history of the town of Northborough, that Mr. Allen is its third religious instructor, in succession; that in every instance, only *one* candidate has been employed; and that the town has been distinguished for the regular and harmonious attendance of its inhabitants upon the institutions of our religion.

November 11th, At Alfred, Rev. Nathan Douglas. Introductory prayer, by Rev. J. Cogswell, of Saco. Sermon, by Rev. E. Payson, of Portland, from Mark vi. 30, 31. Ordaining prayer, by Rev. Asa Rand, of Gorham. Charge to the pastor, by the Rev. Mr. Fletcher, of Kennebunk. Charge to the people, by the Rev. Mr. Swett, of Sanford. Right hand, by Rev. George Payson, of Arundel. Concluding prayer, by Rev. J. Greenleaf, of Wells.

Candidates.

Mr. David Reed, Cambridge
— Jonathan P. Dabney do.
— Samuel Gilman do.
— Thomas Prentis do.
— Hiram Weston, Duxbury
— Samuel Clarke, Cambridge
— Henry Ware do.
— Rufus Hurlbut do.
— Thomas Savage do.
— Seth Alden do.

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